# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

I will weep bitterly.—*Isa.* xxii. 4.

I WEEP not the dead, who are parted and gone,
And leave them to mourn me deserted and lone;
My tears cannot serve them, nor agony stay
The doom that awaits in the great judgment-day.

I weep not the wealth 'neath Ocean's dark caves,
Which is buried and lost 'neath its turbulent waves;
My grief it would heed not, nor come at my beck,
It long since has sunk, with the crew and the wreck!

I weep not for youth, which has faded and past,
Each year speeding by as the ghost of the last;
Time still hurries on, nor will e'er turn his glass,
Though man should complain that too swiftly he pass.

I weep not for beauty, whose gay youthful bloom
Has eluded my gaze, as the weaver's swift loom;
Though I moisten those withering cheeks with my tears,
Not one wrinkle departs, nor one grace re-appears.

I weep not for honors, which the world hath denied,
Though learning I courted, and perils defied;
The day must soon come when nor honor nor praise,
Can lessen my doom, or add to my days.

But I weep for each sin, which my youth has defiled,
And I grieve that the name of my GOD I've reviled;
And bitter I weep, while I pray to that GOD,
To cause to pass from me his chastening rod.

ORION.

## THE CHURCHMAN.

From Barrow on the Pope's Supremacy.

### THE THEORY AND PRACTICE OF POPERY.

"Such an authority [the authority of the Pope and Priesthood in the Church of Rome] will inevitably produce a depravation of Christian doctrine, by distorting it in accommodation of it to the promoting its designs and interests. It will blend Christianity with worldly notions and policies.

It certainly will introduce new doctrines, and interpret the old ones so as may serve to the advancement of the power, reputation, pomp, wealth, and pleasure of those who manage it, and of their dependents.

That which is called καπηλεύειν τὸν λόγον τοῦ Θεοῦ, to make a trade of religion will be the great work of the teachers of the Church. It will turn all divines into mercenary, slavish, designing flatterers.*

This we see come to pass, Christianity by the papal influence being from its original simplicity transformed into quite another thing than it was; from a divine philosophy designed to improve the reason, to moderate the passions, to correct the manners of men, to prepare men for conversation with GOD and angels; modelled to a system of politic devices, (of notions, of precepts, of rites,) serving to exalt and enrich the Pope, with his court and adherents, clients and vassals.†

What doctrine of Christian theology, as it is interpreted by their schools hath not a direct aspect, or doth not squint that way? especially according to the opinions passant and in vogue among them.

To pass over those concerning the Pope, (his universal pastorship, judgship in controversies, power to call councils, presidency in them, superiority over them; right to confirm or annul them; his infallibility; his double sword and dominion (direct or indirect) over princes; his dispensing in laws, in oaths, in vows, in matrimonial cases, with all other the monstrous prerogatives, which the sound doctors of Rome, with encouragement of that chair to teach.)

What doth the doctrine concerning the exempting of the clergy from secular jurisdiction, and immunity of their goods from taxes signify, but their entire dependence on the Pope, and their being closely tied to his interests?

What is the exemption of monastical places from the jurisdiction of bishops, but listing so many soldiers and advocates to defend and advance the papal empire?

What meaneth the doctrine concerning that middle region of souls, or cloister of purgatory, whereof the Pope holdeth the keys; opening and shutting it at his pleasure, by dispensation of pardons and indulgences; but that he must be master of the people's condition, and of their purse?

What meaneth the treasure of merits and supererogatory works, whereof he is the steward, but a way of driving a trade, and drawing money from simple people, to his treasury?

Whither doth the entangling of folks in perpetual vows tend, but to assure them in a slavish dependence on their interests, eternally, without evasion or remedy; except by favorable dispensation from the Pope?

Why is the *opus operatum* in sacraments taught to confer grace, but to breed a high opinion of the priest and all he doth?

Whence did the monstrous doctrine of transubstantiation (urged with so furious zeal) issue, but from design to magnify the credit of those who, by saying of a few words, can make our GOD and Saviour? and withal to exercise a notable instance of their power over men, in making them to renounce their reason and senses?

Whither doth tend the doctrine concerning the mass being a propitiatory sacrifice for the dead, but to engage men to leave in their wills good sums to offer in their behalf?

Why is the cup withholden from the laity, but to lay it low, by so notable a distinction, in the principal mystery of our religion, from the priesthood?

Why is saying private mass (or celebrating the communion in solitude) allowed, but because priests are paid for it, and live by it?

At what doth the doctrine concerning the necessity of auricular confession aim, but that thereby the priests may have a mighty awe on the consciences of all people, may dive into their secrets, may manage their lives as they please?

And what doth a like necessary particular absolution intend, but to set the priest in a lofty state of authority above the people, as a judge of his condition and dispenser of his salvation?

Why do they equal ecclesiastical traditions with Scripture, but that on the pretence of them they may obtrude whatever doctrines, advantageous to their designs?

What drift hath the doctrine concerning the infallibility of churches or councils, but that when opportunity doth invite, he may call a company of bishops together, to establish what he liketh, which ever after must pass for certain truth, to be contradicted by none; so enslaving the minds of all men to his dictates, which always suit to his interest.

What doth the prohibition of the Holy Scripture drive at, but a monopoly of knowledge to themselves, or a detaining of people in ignorance of truth and duty; so that they must be forced to rely on them for direction, must believe all they say, and blindly submit to their dictates; being disabled to detect their errors, or contest their opinions?

Why must the sacraments be celebrated, and public devotions exercised, in an unknown tongue, but that the priests may seem to have a peculiar interest in them, and ability for them?

Why must the priesthood be so indispensably forbidden marriage, but that it may be wholly untacked from the state, and rest addicted to him, and governed by him; that the persons and wealth of priests may be purely at his devotion?

To what end is the clogging religion by multiplication of ceremonies and formalities, but to amuse the people, and maintain in them a blind reverence toward the interpreters of the dark mysteries couched in them; and by seeming to encourage an exterior show of piety (or form of godliness) to gain reputation and advantage, whereby they might oppress the interior virtue and reality of it, as the Scribes and Pharisees did, although with less designs?

Why is the veneration of images and relics, the credence of miracles and legends, the undertaking of pilgrimages and voyages to Rome, and other places, more holy than ordinary; sprinklings of holy water, consecration of baubles, (with innumerable foppish knacks and trinkets,) so cherished; but to keep the people in a slavish credulity and dotage, apt to be led by them whither they please, by any sleeveless pretence, and in the meanwhile to pick various gains from them by such trade?

What do all such things mean, but obscuring the native simplicity of Christianity, whereas it being represented intelligible to all men, would derogate from that high admiration which these men pretend to from their peculiar and profound wisdom? And what would men spend for these toys, if they understood they might be good Christians and get to heaven without them?

What doth all that pomp of religion serve for, but for ostentation of the dignity of those who administer it? It may be pretended for the honor of religion, but it really conduceth to the glory of the priesthood, who shine in those pageantries.

Why is monkery (although so very different from that which was in the ancient times) so cried up as a superlative state of perfection, but that it filleth all places with swarms of lusty people, who are vowed servants to him, and have little else to do but to advance that authority by which they subsist in that dronish way of life?

In fine, perusing the controversies of Bellarmine, or any other champion of Romanism, do but consider the nature and scope of each doctrine maintained by them; and you may easily discern, that scarce any of them but doth tend to advance the interest of the Pope, or of his sworn vassals.

Whereas indeed our LORD hath never any such design, to set up a sort of men in such distance above their brethren; to perk over them, and suck them of their goods by tricks; it only did charge people to allow their pastors a competent maintenance for a sober life, with a moderate respect, as was needful for the common benefit of GOD's people; whom they were, with humility and meekness, to instruct and guide in the plain and simple way of piety."

* 1 Tim. vi. 5. Νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. Supposing that gain is godliness.
'Εν προφάσει πλεονεξίας. 1 Thess. ii. 5.
A cloke of covetousness; κυβεία. Eph. iv. 14.

† Pasce, id est, regio more impera. Ecce duos gladios.—Oravi ne deficeret. Feed, i. e. rule as a king. Behold two swords.

From the Oxford Tracts.

### THE APOSTLE ST. JOHN AND THE ROBBER,

From the Church History of Eusebius.

LISTEN to a tale, which is no mere tale, but a true story which has been handed down and kept in memory, of John the apostle. For when the Roman Emperor was dead, and St. John had returned to Ephesus from [his banishment in] the island of Patmos, he went over the neighboring countries; in some places to appoint bishops, in some to establish new churches, in others to separate to the ministry some one of those whom the SPIRIT pointed out to him. At length he arrived at a city not very far from Ephesus, of which some even give the name; and after he had refreshed the brethren, he turned at last to the Bishop, whom he had appointed, and having observed a youth of goodly stature, comely appearance, and of an ardent spirit, "Here," he said, "is a deposit which I earnestly commend to your care, in the sight of CHRIST and the Church." And after the Bishop had accepted the charge, and had promised all that was required of him, he repeated the same request, and with the same solemn form of words. Accordingly the Elder, taking to his home the youth intrusted to him, bred, controlled, fostered, and at last admitted him to baptism. After this he relaxed somewhat of his constant care and watchfulness, as having placed upon him the seal of the LORD, that last and best preservative from evil. But the other, having thus obtained his liberty too early, was taken hold of by certain idle and profligate youths of his own age, themselves habituated to wickedness. At first they lure him on by expensive revellings, next they carry him along with them on a thieving expedition by night, and then they beg him to join them in some still greater crime. By little and little he became habituated to vice, and then, through the hotness of his nature, starting like a hard-mouthed and spirited horse out of the right path, and taking, as it were, the bit into his mouth, rushed so much the more violently down the precipice. Finally, despairing of the salvation which is by GOD, he was no longer contented with more petty offences; but, as he was now altogether lost, would fain do some great thing, and disdained to suffer but an equal punishment with the rest. He took therefore with him these same companions, and having got together a band of robbers, became their ready leader, and of all, the most violent, the most bloody, the most cruel.

An interval elapsed; and upon some need falling out in the Church, the men of the city again called upon John to visit them. After he had set in order the things for which he came,—"Come," said he to the Bishop, "give me back the deposit which I and CHRIST committed to thee in the sight of the Church over which you preside." The Bishop was at first amazed, for he thought that John was unjustly charging him with money which had not been really given him, and knew not either how to credit a demand for what he had never received, or how to discredit the Apostle. But when he said plainly, "It is the youth I demand of thee, the soul of a brother," the old man groaned from the bottom of his heart, and shedding a few tears at the thought, answered him, "He is dead." "How then did he die, and by what death?" "He is dead," he said, "to GOD, for he has ended in becoming wicked and abandoned, and to sum up all, a robber, and now, instead of the Church, he has taken to the hills with an armed band of robbers like himself." Then the Apostle tore his garment, and uttering a loud wail, beat his head, and said, "A careful guardian truly, I left of the soul of my brother; but bring me a horse, and let me have some one to guide me on my way." So he rode away from the Church just as he was; and when he came to the place, being taken by the outposts of the robbers, he neither fled from them, nor asked for mercy, but cried out, "For this purpose came I, bring me to your chief." He in the meantime, in the armor he wore, waited for his approach. When, however, he recognised St. John, as he drew near, he was filled with shame, and turned and fled. But the Apostle followed after him with all his strength, forgetful of his years, and calling out, "Why do you fly from me, my son, me your father, unarmed, and stricken in years; pity me, my son, and fear me not. Thou hast yet hope of life. I will give account for thee to CHRIST; yea, if it be needful, I will willingly undergo the death for thee, even as our LORD the death for us. For thee will I render up my breath. Stay and believe, CHRIST hath sent me." But the young man, when he heard his words, first stood still, with eyes cast down to the ground; next threw away his arms, and then trembling, wept bitterly. And when the old man drew nigh to him, he threw his arms around him, and besought pardon, as best he could, with his groans, and was baptized, as it were, a second time, with tears, hiding only his blood-stained hand. But John, with promises and solemn protestations of his having obtained his pardon from the Saviour, besought him, nay, knelt to him, and kissed the very right hand he had withheld from him, as already cleansed by change of heart; and so brought him back to the Church. Finally interceding for him, sometimes in frequent prayers, sometimes striving together with him in long continued fasts, and sometimes soothing his spirit with various holy texts, he departed not, so they tell us, till he had fully reinstated him in the Church, and had thus set forth a mighty example of true change of heart, and a mighty proof of regeneration, a trophy, as it were, of a visible resurrection.

Here we see sinners baptized, taught, and brought to repentance by the holy Church, at the hands of the bishops, whom the Apostles have appointed.

### CONDUCT OF THE APOSTLE ST. JOHN TOWARD THE FALSE TEACHER CERINTHUS.

From the Church History of Eusebius.

Dionysius, Bishop of Alexandria, in noticing certain facts concerning the Revelation of St. John, derived from ancient tradition, makes mention of this Cerinthus, and affirms that the doctrine which he taught was, that the reign of CHRIST would be upon earth, and that it would consist, for so he wickedly dreamt, in the pleasures which he himself desired, being a lover of the body, and altogether carnal, in the gratification, that is, of the fleshly lusts, in meats namely, and drinks and marriages, or as he thought in fairer words to reach the same meaning, in feastings, and in sacrifices, and in the slaughter of victims.

Thus far Dionysius: moreover certain of his more secret and false opinions are added by Irenæus, who has also handed down to us in writing, a story, which ought never to be forgotten, and which he gives us on the authority of Polycarp, [*the disciple of St. John himself, and whom Irenæus had known in his youth.*] "John the Apostle," he says, "entering for the purpose of bathing into some public baths, and learning that Cerinthus was within them, recoiled from the spot, and rushed out of doors, not even enduring to be under the same roof with him; and exhorting them also that were with him to adopt the same conduct, in these words: 'Let us flee, lest the very building should fall in, within which Cerinthus, the enemy of the truth, is abiding.'"

Hence we learn to avoid false teachers, after the pattern of the blessed Apostle, even though it inconvenience us to do so.

A SERIES of essays has appeared in the New-York Observer under the signature of Brutus in reference to the increase of Romanism in this country. These have been so well received, that they are about to be collected, and published in a volume by themselves. In the last paper we find the following judicious remarks, on the treatment due to the unhappy and ignorant subjects of this blind delusion. Protestants should ever remember that it is the principles and not the persons of Romanists which they are to oppose. These essays have been written by a layman of high standing for literary attainments, who has recently spent much of his time in Italy.

And now with what emotions should Protestants look on these suffering, deluded men? In what channel should their sympathies flow? They have already been beaten to the dust by tyranny; is it for freemen to follow up the cruel blow of foreign tyrants? They have been brutalized by neglect; shall they now be hunted by proscription? Shall no Christian effort be made to light up again in their darkened bosoms the extinguished spark of humanity? They are followed into our habitations; yes, Americans, they are pursued into your own asylum of liberty by their foreign oppressors, who, like hungry wolves, have ventured with unhallowed feet into the very sanctuary of freedom to grasp again their scarcely escaped prey. And have Americans no compassion? Have they no courage? Will they not protect the oppressed? Will they not interpose between them and their priestly oppressors, and say to the latter, "Stand off; this is a land of freedom; these men are now American citizens. They have a right to American education; to republican education; to Bible education. They have a right to the knowledge that they owe no allegiance to priests, that here there are no forbidden books, that knowledge here is not meted out in scanty drops to serve the purposes of power-grasping despots, but is spread out before them wide and deep as the ocean; that American laws protect them from *ecclesiastical* as well as civil *proscription*—from *ecclesiastical* as well as civil *extortion*; that they owe no obligation to pay an arbitrary tax of bishop or priest, that they have a right to know *the amount, and the manner of disbursement, of every cent they are called on to contribute* in *Church* as well as State."

Will not Americans teach them these truths, and aid them to break the chains with which foreign tyrants have bound them? Or will they compel them, by proscription and persecution, or unfeeling neglect, to clan together around their priests, because deserted by those who should, and who alone can, undeceive and enlighten them? In the one case there is hope of incorporating them into the American republican family as useful fellow-citizens. In the other there is the certainty of perpetuating a distinct foreign and hostile interest in the country, to distract its councils, to sully the peaceful character of its institutions, and finally to aid in the complete destruction of this stronghold, this last hope of Freedom.

———"but once put out thy (light,)
Thou cunning'st pattern of excelling nature,
I know not where is the Promethean heat
That can thy light relume."

BRUTUS.

### SUNDAY DINNERS.

PERHAPS no one thing which, at first view, appears to be of so little consequence, more effectually obstructs the way to moral reformation, than the fashionable practice of eating to excess on Sunday, especially at dinner. The whole energies of the brain thus become concentrated, as it were, on the stomach; and you might almost as well preach to a somnambulist during one of his paroxysms, or to a maniac, as to one who has just dined heartily. The person has indeed eyes, but he sees not; he has ears, but he understands not; he has a brain and nervous system, but it is benumbed and stupified; and he has a heart, but it cannot feel.

Now I do not speak of those alone who actually sleep in church; for every one knows that neither the services, nor the day, nor the force of divine truth will be likely to affect them. But I refer to a much larger, and perhaps more respectable class of the community. I refer to those who, though they may not actually resign themselves to the arms of Morpheus, would yet do so, if there were no cinnamon, or cloves, or orange peel to masticate; or if they did not make a constant effort, and perhaps prick themselves with pins to prevent it.

There are many reasons why a person should eat a lighter rather than a heavier dinner on Sunday than on any other day, among which is the fact that most people use, on this day, a less amount than usual of physical exercise. Another reason is, that the air of a church, confined, and heated, and impure, as it often is, has somewhat of a stupifying tendency. Another reason still is found in the fact, that those who are accustomed to much exercise on every other day, are of course dull when they come to sit still an hour or two, under circumstances the most favorable.

But there is a stronger reason still, why we ought to eat light dinners on Sunday. Multitudes who were before drowsy in church, but have made the experiment of being a little more abstemious, have found themselves not only the more wakeful and happy for it, but the more active and cheerful and vigorous, in body and mind, not only during the whole day and evening, but throughout the succeeding day.

There are many other objections to this prevailing, and I fear increasing practice, but perhaps enough has been said for the present. I will only add that the necessity which it involves, of increased expense, increased labor, and the employment of laborers, on a day intended for the improvement of the mind and heart of domestics as well as others, renders the practice immoral, unchristian, and—to coin a term—unrepublican.—*Moral Reformer.*—*Bost. Rec.*

## COMMUNICATIONS.

For the Churchman.

### DOMESTIC AND FOREIGN.

MR. EDITOR,—It may be regarded as approving the progress of a Christian spirit, and of Christian enterprise, to endeavor to direct attention from the foreign objects of sympathy and aid. This effect, if it do follow my remarks, I shall regret sincerely and deeply; yet it must not deter me from my duty. Appeals are making to our community for the means of supporting missions abroad—nay, for the establishment of an academy for *secular education* in a foreign land.

I do not, Mr. Editor, object to the establishment of foreign missionary posts, to the fostering of a missionary spirit, when these measures shall be stamped with the deserved name of a *consistent* discharge of duty. I am of those who regard the missionary spirit as essentially a disposition inspired by a true perception and estimation of the character and value of the Gospel. Yet I cannot believe that an enthusiastic and romantic fervor,—excited by missionary intelligence and by representations of *foreign* destitution of truth, and superstitious adherence to error,—must, of course, inspire its subject with a true perception and estimation of the character and value of the Gospel. Before our eyes are represented, daily, scenes of *great spiritual destitution*, AT HOME,—the seminaries for instruction which our church calls hers, in this country,—at the west and at the east,—how are they endowed? Let their imploring demands for *indispensable* relief reply! They need funds—they need supervision—they need fostering attention: *with these*, they *may* be, they *must* be, chosen nurseries of laborers in GOD's vineyard, at home, and, if so called and to be spared, abroad:—nurseries of clergymen, of missionaries. To those, then, who feel the claims of Grecian children—(their claims are strong and urgent—and wo to him who, not giving elsewhere, gives not to them!)—the writer feels bound (and, with your leave, he will discharge the obligation) to present and urge the stronger, louder claims of the children of America!

Will they extend relief to *both?* It is well! He will rejoice. But first,—first and without delay or denial, let the wants of our own children receive due provision.

I fear, Mr. Editor, imaginative (shall I say quixotic?) benevolence—I am impressed with the immense importance of extending the light of truth 'from pole to pole.' I honor, and strive to cherish zeal for the illumination of the benighted heathen. But I fear injudicious, ill-timed effort;—I do fear imaginative benevolence.

Where had the zeal which has brought before our public a native of our own soil, as an ambassador of Greece—an advocate for her children, its date and origin? Was it in the midst of observation upon the condition, the wants, the prospects of our country?—in walks amid the lanes and alleys, and in visits to the hovels of our own metropolis?—in journeyings throughout our western, eastern, northern, southern spiritual wastes? Such scenes, such pursuits, such observation, engender and mature the *spirit of the Gospel*—the true missionary spirit. They read the *truest*, most eloquent, effectual *missionary lecture*. To such let our congregations, each as he has leisure and hopes for heaven, be sent, and there let him meet his Saviour, and learn of him!

What, Mr. Editor, is the direct effect of the exhibition of exciting foreign intelligence to our congregations, to our community? *In our present condition*, to divert attention, in our people, from the common claims of abjects beneath our eyes—under our very windows: in the younger clergy, combining a romantic enthusiasm with a desire for 'a sphere of greater usefulness,' as is 'the phrase,'—to withdraw them from the humble country parish, or the obscure station of labor among our city poor, for excursive adventure in foreign climes.

Mr. Editor, I may be misapprehended. I may be censured and condemned. I ask only credit for good intention, and a candid hearing. I am not averse to the acknowledgment, that my zeal, if it be thought extravagant, has had its origin and receives its nourishment in the observation and the knowledge of the misery and destitution of my own countrymen,—fellow-members, many of them, of the church I love.

Yours, IGNOTUS.

For the Churchman.

### MISSIONARY EFFORT.—NO. III.

PROBABLY, Mr. Editor, I would not have troubled you with another communication at present, but for the remarks of "Obsta Principiis," in the Churchman of January 3d, and your own *apparent* (?) approval of those remarks. Believing that you may be now under a more unfortunate misapprehension than before, concerning the measures which "O. P." so strenuously reprobates and opposes, I shall attempt in this article an explanation of the course of the Executive Committee and the Editor of the Record.

Your readers, then, will observe, that it is not either of these 'functionaries' alone, which has committed an offence against the 'good order of the Church.' The united acts of both constitute the offence. Now, what are these acts, taken separately and singly? First, the Executive Committee of the Domestic and Foreign Missionary Society, in the conscientious discharge of the high trust committed to them, several months since, recommended to the clergy of the Church to do their part in promoting the great and good work of Christian missions—how? by bringing the subject of missionary effort before their congregations, or such persons as might take an interest in it, once, at least, every month. Such a recommendation the Committee most undoubtedly had a right to make. In making it, they neither infringed upon the rights of any ecclesiastical authority, nor justly exposed themselves to the charge of innovation, "Obsta Principiis" to the contrary notwithstanding. Following this recommendation, many pastors have held Divine service on the first Monday in every month, in strict accordance with the rubrics and canons of the Church, instructing, informing, and exhorting their people on the subject of missions at their own discretion. And this course has been attended with the happiest rasults. To it there can be no objection on the part of the most thorough-going Churchman, but this, that Episcopalians thus meet at the same time with other religious denominations, for the same good purpose, namely, the increase of the missionary spirit. Whether such a practice, under such circumstances, is a violation of the good order of a Church which has appointed not only monthly, but daily, services for religious worship, and that with a sole view to the extension of the Redeemer's kingdom, let every Episcopalian seriously and conscientiously determine for himself. But let those pastors—for such there are—who, at this season, with an exact, but unusual conformity to the regulations of the Church, change their missionary meetings from the first Monday in January to the first Tuesday, or Epiphany, a most appropriate occasion, and who, by the way, need not stretch the principles of Christian liberty, thus to depart from the course recommended, but not ordered, with authority, by the Executive Committee. Let such pastors be free from censure, if for the rest of the year, they lead their people to offer up their united supplications to the LORD of Missions, in the sufficient language of the Prayer-book, yet in 'concert' with the holy aspirations, which ascend from the worshipping assemblies of thousands of others who 'love the Lord JESUS in sincerity.' So much for the recommendation of the Committee, and the schismatical spirit of those who comply with so reasonable a call.

We come now to the Editor of the Record. His crime is that of setting forth new services for some of the three hundred and sixty-five days of religious worship, appointed by the Church, to the observance of a few of which the Executive Committee have earnestly invited their brethren. Is he liable to such a charge? No Episcopal clergyman, indeed, can read the 'thoughts of a Presbyterian' minister, which were published in the Record, without finding in them much 'invaluable instruction' for himself. Many, however, might read them, and have read them, with much interest, without discovering such cause of complaint as your correspondent does, especially since the Editor, by mentioning their author, gave us reason to expect some remarks not altogether of an Episcopal stamp. If there are any ministers of the Church who understand the Editor of the Record, as "Obsta Principiis" appears to, and practise accordingly, they are those whose interpretation of their ordination vows is subject to no rule, not such as honestly and conscientiously follow the recommendation of the Executive Committee.

This discussion has an evident and important bearing upon the subject of missionary effort. How are Christians to learn their duty in regard to this subject? In no way more effectually than by attending to it on occasions specially set apart for so important a part of pastoral instruction. Let every man take heed, then, lest by deterring others from duty, he should become accountable for a great amount of missionary effort, lost through his objections, or unjust suspicions, against a course admirably adapted to increase such effort, 'lest haply he be found to fight against GOD.'

E.

For the Churchman.

### TRAITS AND TENDENCIES OF AMERICA, AND OF THE WEST.

THE speculations of Mr. Erskine on the threefold method employed by the wisdom and mercy of GOD in his providence, for the extension of the true religion, are very striking. First, by direct missionary labor for two hundred years; next, by the singular, and till then unprecedented reaction of conquest by which the northern hordes were evangelized by the Christians whom they had subdued; and now, by the influence of colonies, through which much of Asia, parts of Africa, and almost the whole of America, have been wrenched from the dominion of idolatry and heathenism, and made at least nominally Christian.

To carry out this idea, it is wonderful to observe, in North America, that the two great beehives of modern colonization for the West and the South-west should have been filled respect-

ively by the noblest and best of the Saxon blood. New-England, through western New-York and Ohio, has peopled most of the boundless West, north of the Ohio River; and Virginia, through Kentucky and Georgia, has exerted almost an equal influence over the milder and more fertile regions, south and west of the Ohio River. The mingling of other emigrants from New-Jersey, Maryland, and the Carolinas, and from almost every foreign land, has by no means effaced the strong traces of Virginia and New-England pioneers in the vast regions respectively of the South-west and North-west. In point of intelligence, enterprise, and the hallowed and meliorating influences of domestic life, such emigrants could scarcely have been selected out of the whole population of the world. And through the pious mothers of both of these noble races of men, Christianity has diffused itself most wonderfully through all the more stable and influential portions of the community.

Had the Dutchman, the Frenchman, or the Spaniard first peopled the central portions of our Atlantic border, how long would it have been before the plough would have opened the bosom of the earth to the genial sun upon our hundred valleys and thousand hills; how long would it have been before steam power would have brought Pittsburgh and New-Orleans to be neighboring cities? how long would it have been before emigration would have passed the barrier of the mountains and of the Mississippi? or how much longer before the Bible would have been placed in the hands of millions, and their children congregated in the Sunday school?

As it is, what destiny can be more lofty than that to which our country may humbly and prayerfully look forward? The cause of education, of morality, and of religion, have indeed many hindrances to encounter. But it is delightful to think, that if any village in the West were selected, it would be found that education, the observance of the Lord's day, and the general influence of religion, are decidedly in advance of what they were ten years ago. And enlightened and benevolent Christian people have only to throw the whole weight of their influence and exertions into the same scale with the salutary elements which God in his providence has scattered through the community, in order to bring out Christianity in its blessed forms and influences, as the practical religion of a great, a free, a happy people.

A C—n.

For the Churchman.

### "AUDI ALTERAM PARTEM."

Mr. Editor,—It was not until too late to admit of a reply in the next number of the "Churchman," that I perused in that paper of Saturday last, some remarks in relation to the Executive Committee of the "Domestic and Foreign Missionary Society," and the Editor of the "Missionary Record." The manner in which you noticed the communication of "Obsta Principiis," induces me to think that you have neither carefully read the articles in the Record, to which your correspondent alludes, nor acquainted yourself with the act of the Executive Committee which he is pleased to characterize as a "usurpation" of Episcopal "prerogative."

It is not however my intention to step forward as the champion of the Committee, or to offer a solitary argument in vindication of their proceedings. They are perfectly competent to defend any transactions to which they have affixed the seal of their authority, and will, I doubt not, do so should they deem it expedient. But I do regard it as a duty incumbent on me, to protest against the *unfairness* of the language which has been employed both by yourself and your correspondent in your respective articles of the third instant.

Your correspondent says, that "the Executive Committee recommended to the Church the addition to her calendar of a stated day of religious observance, the first Monday in each month, under the title of "Monthly Concert of Prayer," and that the Editor of the "Missionary Record" recommends the proper services for the occasion."

Now here are, evidently, two material errors.

At a meeting held in January 1834, at which a Bishop of a neighboring Diocese presided, the Executive Committee adopted the following minute, which was subsequently published in the Record:

Resolved, "That the establishment of a monthly Missionary meeting, on the first Monday evening of each month, be recommended to the Churches in the communion of the Protestant Episcopal Church."

Will any one maintain that the charge brought against the Committee by your correspondent can be justified by any thing contained in this resolution? Is there to be found here a word about "prayer" or "religious services?" *May* not the meetings recommended by the Committee be held without the performance of a single act of worship? Should the members of a Church assemble for the purpose of improving themselves in Missionary knowledge by *reading* and *conversation*, would not *such a meeting* come within the strict letter of the recommendation? But suppose that on the occasion there were "religious services," does it therefore follow that the "Prayer-book" must be discarded? Is there nothing in our invaluable Liturgy which would be appropriate at a time like this? Does it furnish no "supplications" for the universal spread of the Gospel, and the conversion of the world to Christ.

But if the meetings recommended by the Executive Committee are "opposed to the characteristic good order of the Church" as your correspondent asserts, *those* also surely must be which have been *publicly* held by direction of the Committee, without consultation with any of the Bishops, but which have nevertheless received the sanction of their presence.

But your correspondent declares, that the Editor of the "Missionary Record" has undertaken to "recommend to the Clergy the proper services" to be used at the monthly meetings. And pray, *when*, and *where*, has he done this? All that he has ever said or written upon this subject, is comprised within the annexed brief article with which the Essay from the "Missionary Herald," was introduced into the Record.

"The 'Missionary Herald' for October contains the following admirable remarks on the most effectual method of exciting and sustaining an interest in the cause of Missions. The views and statements of the writer well deserve the attention of all who feel interested in the extension of the Redeemer's kingdom. Those clergymen of our Church who, in compliance with the recommendation of the Executive Committee, have established a Monthly Missionary Meeting in their parishes, will here find some invaluable instruction. And we would fain hope that a perusal of the essay will incite many who have not yet engaged in the work, to join at once the grand concert of Christendom for the conversion of the world to Christ."

Is there *aught* here, which can justly be resolved into the daring presumption of "instructing the Clergy as to the proper services" for these meetings? It is true, the Editor of the Record has expressed the opinion that Mr. Eddy's essay comprehends in valuable instruction. But is it possible, that your correspondent could have overlooked the *word* which *qualified* this remark? Or, was he so destitute of penetration as not to discover the *design* of its introduction into the sentence?

Believe me, Sir, the Editor of the Record feels too strong an attachment to the principles and forms of the Church, with which from infancy he has been connected, to be willing to lead any aside from them, even were it in his power to commit this high offence. But he insists upon it, that were the course prescribed in the "Essay" carried out to the most minute particular, it would not *necessarily* involve a departure from the established worship of the Church. The only portions of the "Essay" which have a bearing on the subject of prayer, are to be found in the accompanying paragraphs:—

* * * * * "He should pray for the heathen; for the missionaries who have gone, and for those who are on their way, to pagan lands; for those institutions that are designed to sustain them; and that the Church may feel her obligation to ransom the *world* from the dominion of sin. Thus let the Missionary cause, in all its departments, be presented in the supplications of the sanctuary, and no assembly of Christians can long remain uninterested in a subject, which they are so often called to contemplate before the throne of grace, while their hearts are softened and sanctified by the spirit of prayer."

* * * * * "First of all, as has been remarked, *Let the monthly concert for prayer be strictly a missionary meeting*. The information given; the exhortations made; the prayers offered, and songs addressed, should all be appropriate to the occasion."

* * * * * "This method of communicating missionary intelligence, with occasionally brief statements of what is done at home; of benevolent institutions, of revivals of religion, and the increase of religious efforts, (all of which are adapted and may be shown to act, and be reacted upon, favorably, by the cause of missions;) with prayers, *short, comprehensive*, and *appropriate*, will seldom, if ever, fail to give interest to these seasons of devotion."

And is it not practicable for a clergyman of our Church to act upon all the foregoing suggestions, without laying aside his "Book of Common Prayer?" Or granting, that in order to bring these subjects into the "supplications of the sanctuary," he must for a while, suspend the use of the Prayer Book; is it an *inevitable consequence* that he will resort to *extemporaneous* effusions? Have not the bishops of our Church a power vested in them to provide forms of devotion for *extraordinary* occasions?

We have recently seen a volume, prepared by the Bishop of the Eastern Diocese, which contains a variety of prayers *expressly* adapted to missionary meetings. And we cannot but believe that his Right Reverend Brethren would promptly authorize the use of that excellent manual in their respective Dioceses, and even, if requested, would lend a similar aid to the cause of missions.

One word now, Mr. Editor, with yourself. In directing your readers to the communication of "Obsta Principiis," you express yourself as follows: "The attitude in which the Committee by this injudicious measure have placed the Society will shake the confidence of many in its soundness and stability." This, Sir, is strong language, and includes an accusation of no trifling character. It appears to me, however, that your fears with regard to this affair have far outstripped your judgment. After the most serious deliberation, I cannot perceive the *slightest connexion* between the publication of the "Essay" in the Record, and the melancholy consequences which you have predicted. All with whom I have exchanged thoughts upon the subject are equally blind to these evils. And it is a fact, of which you are doubtless aware, that the Editors of the Gospel Messenger and Southern Episcopal Register, so far from subscribing to your sentiments, have extracted largely from the "Essay," and accompanied their selections with unequivocel expressions of approbation.

But even admitting that the case were just as you have represented it, and that the Editor of the Record had, by one act of indiscretion, jeopardized the best interests of the Society; would it not have been more in harmony with the Christian character, if instead of *precipitately* inviting "particular attention" to the views of your correspondent, you had sought some ground by which you might have *softened*, rather than *aggravated*, the severity of his condemnation?

But I have, perhaps, unnecessarily extended these reflections. I will therefore only add that, to the best of my knowledge, the Churchman is the only periodical whose columns are open and the weight of whose influence is given to communications, the manifest tendency of which is to retard the growth and hinder the usefulness of the General Missionary Society. And, in the judgment of the writer, it becomes a question which the Editor of that paper would do well to settle with his own conscience, whether such a course can be persisted in, without throwing himself into the ranks of those who will, sooner or later, discover that they have even been "found *fighting against* God."

The Editor
Of the Missionary Record.

Missionary Rooms,
*Philadelphia, Jan. 8.*

For the Churchman.

### AN ATTEMPT ON THE SUBJECT OF THE "MISSIONARY MEETING."

Mr. Editor,—I regret exceedingly that the authors of the "several communications" which have been prepared for your paper in relation to this subject, have all failed in placing it in such a light as you desire. I am not about to undertake, what appears from the failures of others, the *difficult* task of accomplishing this, but simply to request your attention and that of your readers to one or two *hints*, which appear to me important.

You speak of the "Executive Committee," as responsible for what you term, "this injudicious measure." The only fair interpretation of the expression, is to apply it to the measure described by your correspondent "Obsta Principiis." What is this? The publication by "*the Editor of the Missionary Record*," of what appears to your correspondent an injudicious article.

It is true that he refers to the act of the Executive Committee on a former occasion, but not prominently, and expressly states that this alone would not have called him again into the field. It appears to me, Mr. Editor, that as the Executive Committee do not edit the Record; as they cannot be supposed to have any knowledge of its contents until it comes from the press, they ought not to be held responsible for its *opinions*, whether *original* or *selected*. They are liable for the *official acts* of their officer, and for the sentiments which they may request him to publish *in their name*, and nothing more. So at least, it appears to me, common sense suggests.

In offering this suggestion, I do not mean to say that the Editor of the Record has expressed opinions which the Executive Committee might justly deem worthy of censure. In my estimation he has not. It might be shown, I think, that your correspondent "Obsta Principiis" has done him injustice, both in his statements and his arguments; but this is not the point. My object is simply to place the responsibility of this "measure," whatever may be its merits, in the right place.

For what is the Executive Committee actually responsible? For recommending, nearly twelve months ago, the establishment of "*a Monthly Missionary Meeting*" (I quote the words of the resolution) "to the Churches in the communion of the Protestant Episcopal Church." Has it laid claim to any *authority* by which this recommendation can be *enforced?* Certainly not. Only *prove* that its adoption is attended with the dangers alleged, that the welfare of the Church or the "soundness and stability of the Society" is threatened by it, and it will be seen in a moment, that the success of the proposal rests on *its own merits*, and not on the "*appointment*," or "*authoritative recommendation*" of the Executive Committee.

The dangers apprehended by your correspondent and yourself, Mr. Editor, may be easily obviated, by persuading the clergy, and others interested, *not to adopt* the recommendation of the Committee. To this point, and not to the censure of the Executive Committee, the weight of your influence should, in my opinion, be directed. The subject may be set in a right light without withstanding the feeble beginnings of our Missionary Society, or throwing obstacles in its way, by giving currency to all the *doubts* which may be afloat, with respect to its "soundness and stability."

Cuique Suum.

For the Churchman.

Mr. Editor,—I desire to pass by the harshness of your criticism, and intend no more than to reply in brief terms to some of your remarks. "Nobody questions," say you, "the importance and value of German aid in evolving the meaning of Scripture for such as have leisure to avail themselves of it." Pray tell me if clergy and students should not find leisure for these important and valuable aids in the study of the Bible. I can tell you that I know those that are so successful, who are neither obliged to forsake your "mines of old English Theology." May I trouble you to refer to my closing remarks? Do they plead for any thing more than a judicious use of the German, such as allow a large space to English Theology? But, how is it that you can make such a concession as the above? Elsewhere you talk of the "downright impiety" of referring students to the Germans, and term it "about as good as to send them to the theatre to learn morality;" a seeming inconsistency is here; as to consumption of time, I thought that satisfactorily answered in my article. It would, at least, have been but fair to let that part of it appear.

We differ, it seems, in another very important particular. You think "the student may find the best materials for future usefulness in the mines of old English Theology." Without detracting one jot from their value, I must still, with John Milton, consider the study of *the Bible* itself, along with meditation and prayer, as the chief means of becoming through the blessing of God, "a good minister of Jesus Christ." I agree with the Psalmist—"*The law of thy mouth* is better to me than thousands of gold and silver:" my discussion of this very subject belongs to what you contemn as nothing to the point. You must pardon my repetition of it, since you reiterate your own assertion.

"Whatever of German Theology is chiefly useful to the student, may be obtained," you think, "freed from its feculence through the medium of the English." Suffer me to inquire, to what do you refer? I leave the decision of this to any capable judge.

Be pleased to compare your words which represent me as saying "that without being imbued with German criticism, an English divine can hardly, even in practical exposition, escape exposing himself to ridicule or contempt;" an "extravagant" notion, indeed, this. But, where do you find it in all my communication? according to the best of my recollection, I said that for "*complete* assistance" in an exegetical study of the Bible "we are compelled to resort to the Germans." I cannot conceive what led you to misrepresent me so grossly.*

A secondary consideration alleged by me in favor of studying the Germans, was for the sake of acquaintance with the objections brought by them against orthodox views. You reply that the study of Hobbes, Collins, or Bolingbroke, of Priestley or Belsham, will serve the same purpose. Why, Sir, every body knows that modern Germany has found out an entirely new class of objections. Let me refer you, for instance, to the recent commentary of De Wette on the Psalms. I question whether the study of all your infidels would qualify you to answer such men as De Wette and Gesenius.

Hobbes, Collins and the like afford, too, you say, the further "advantage of being adapted to the habits of thought which already prevail in our country, and with which the minister will be brought into actual contact." What reply do you make to what I have said in regard to the ground taken by many Seminaries in New-England upon the subject of inspiration and prophecy? Is it that of Priestley or of Gesenius?

The loose habits prevalent among German professors and students, were alluded to by me for the purpose of showing that the student, bearing these in mind and knowing the dealings of God where these are practised, may adopt their criticism and philology with safety and advantage. I cannot but consider your use of the fact brought forward by me entirely irrelevant, and your observations a direct perversion of my meaning.

Permit me in conclusion to ask, how you came to couple *Norton!* with Eichorn.

I regret to be drawn into the rejoinder; and cannot but think you will consider it just, when you compare a second time certain parts of your criticism with my own communication, and that you will acknowledge how widely I have been misunderstood.

Knappe.

* This charge (the only thing we think which requires an answer) may be best refuted by a short extract from the former article of Knappe.—Ed.

"Witness, on the other hand, the ridiculous interpretations enough to try the very gravest faces, given by men learned and able in other respects, but grievously deficient in a correct and well grounded knowledge of the Bible. How many fanciful structures built only upon absurd hypothesis and conjecture! Joseph, for instance, imprisoned with the butler and baker, is an undoubted type of Christ crucified between the two malefactors—and many are the like marvellous discoveries by which the parable of our Saviour in particular have been disfigured and abused." "But what, you are ready to inquire is all that has been said, to the point? Simply this; for complete assistance in such a study as I have described we are compelled to resort to the Germans."

For the Churchman.

### LIBRARY OF THE GENERAL THEOLOGICAL SEMINARY.

Mr. Editor, — I have at length the pleasure to inform you that we have "broken ground" in this good cause, and that a commencement has been made, by one subscription of $100, toward the permanent endowment of the Library. It is, in truth, but a small corner-stone for so great a work, but it is solid; and had ability equalled zeal in him who placed it, it would have been bigger; but then it will give place when a greater one comes. It may be that the Committee will feel themselves empowered to place there Mrs. Jones's noble donation of $250.

The following is the heading of the Subscription-book: —

"We the Subscribers, Members of the Protestant Episcopal Church in the United States, deeply impressed with the importance of securing a learned as well as pious clergy for the safety and prosperity of our Church, and firmly believing that the foundation of such attainment must be laid in the possession by the Church of an ample and well-endowed library; and being further convinced that the General Theological Seminary, as being under the authorities of the Church at large, is the proper location for such collection of books, do hereby pledge ourselves to the payment of the sums respectively annexed to our names, on the following conditions, viz.

The sum of ten thousand dollars to be obtained or satisfactorily secured, on or before 1st Jan. 1836, otherwise the subscriptions to be null and void.

The sum of ten thousand dollars, thus obtained, to be paid over to the Treasurer of the "Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States," on condition of the same being funded or permanently invested at the rate of 6 per cent. per ann.

The interest thus accruing from such investment to be annually paid over to the Library Committee of such Seminary, to be by them expended in the purchase of theological works, for the increase of the Library of the same.

The books thus purchased to be arranged in alcoves appropriated to their reception: such alcoves to have, so far as may be found convenient, their peculiar names and designation.

Among those to be first filled from the proceeds of this fund shall be—

1. "The Student's Alcove," — to contain all the works of ordinary reference in use by resident students, with duplicates to the extent required for their convenience, in order that no time may be lost through delay from want of sufficient books.
2. "The Christian's Alcove," — containing all standard works—1. On the "Evidences of Revelation" as opposed to Infidel reasoning; — and, 2. On the "Divinity of Christ" as opposed to all forms of Socinian interpretation.
3. "The Churchman's Alcove," — to contain all standard works needful for the defence of the Church in its doctrines, discipline, and worship. This alcove to be also divided into two parts: one having reference to the Church of Rome, and the questions that arise thereon; the other, to Protestant Churches, and the points of difference between us and them.
4. "The American Church Alcove," — appropriated to the history of American Christian Churches in general, and our own in particular; beginning with the earliest records of missions to this continent, and containing all local details that can be obtained of both the past and present condition of the Church throughout the Union.
5. "The Missionaries' Alcove," — being devoted to the general history and specific details of missions, except so far as relates to our own country, and such as shall be included in the preceding alcove.

The subscription list to consist of sums respectively of $500, $250, and $100; below which last-named sum no name to be received. Such subscription to be designated, at the time of subscribing, as either "general" or "special"— that is, left to the discretion of the Library Committee, or appropriated to one or other of the above-named "alcoves."

The Library resulting from this endowment to be held by the Trustees as a Library of Reference, accessible for such purpose to all members of our communion upon introduction by a clergyman of the same: subject, however, to such regulations as the Library Committee may from time to time see fit to make.

Upon payment to the Treasurer of the above-named sum of ten thousand dollars, the Trustees to execute a bond or other satisfactory legal acknowledgement, which may be put upon record, of the conditions on which the above endowment is made."

The above subscription-book may be heard of by application at the Protestant Episcopal Press.

M.

For the Churchman

### LEXINGTON THEOLOGICAL SEMINARY.

Mr. Editor,—The notice you were pleased to take, in your last paper, of this institution, entitles you to the warmest thanks of its friends, and renders any thing further from my pen than my most grateful acknowledgments, almost superfluous. But, in keeping the subject still further before your readers, there are two or three points which I am anxious to press.

Greatest prominence ought unquestionably to be given to the extreme wants, in most religious respects, which ought to awaken our Christian sympathies for the destitute state of many parts of the West. If we do not give, as followers of the blessed Saviour, out of love for the souls of men, we shall not accompany *our* gifts with our prayers, and consequently there will be less reason to hope for the abundance of God's blessings upon our gifts. Still there are minor considerations of great weight, which might be urged in favor of organizing parishes, and planting ministers in every village, and in every county throughout the great valley.

I have time merely to *name* some of those reasons, without attempting to illustrate or enforce them. There are many persons who will listen to the Gospel with serious attention from the lips of an Episcopal minister, to whose ears it would never come acceptably through any other medium. The ministers of the venerated Church of many of the first Virginia settlers are received with spontaneous veneration and respect, which gives to their ministers an uncommon degree of weight and influence. The respect of all serious Episcopalians for the house of God, for the sacred offices of religion, and for the character of Christ's ministers, furnishes a strong antidote to one of the evil tendencies, which is strong in the West, which certainly is, in many places, to attach to sacred things far less than their real value. The doctrine and discipline of the Church, and the methods by which most of her ministers try to promote religion, and the manner in which they exhibit Divine truth, are well calculated to repress extravagances, and to give a certain solidity and abiding value to their labors. But above all, a scriptural liturgy is exactly fitted to check fanaticism amongst the sincere, and to discourage unsound and heretical opinions amongst those whose aim would seem to be to propagate error.

These and many similar inducements might be urged for aiding in the multiplication of ministers, whose labors are calculated to impart such important and lasting benefits to generation after generation, in the centre of a region of country, which sooner or later, and perhaps very soon, may become the seat of political influence and power for the whole country. But I pass them by, to urge once more a plea which I consider irresistible, for lending our efforts immediately this way.

Not one of us could be reconciled to the thought that Michigan, Indiana, Illinois, and Missouri, should for ever remain without churches, without ministers, and without bishops. The time must come when the work of sending ministers and planting churches there, must be commenced. Shall we wait ten years, or even five, until many souls have perished through our neglect, and until the obstacles in the way have become insurmountable; or shall we begin the work to-day?

I thank God that such a disposition is manifesting itself to give to this question the only wise practical answer. And I close this communication by returning my own thanks and those of the Trustees of the Theological Seminary of the Protestant Episcopal Church in the State of Kentucky, to the benevolent individuals in St. George's Church in this city, who have contributed $700 toward paying for their buildings, and to other friends scarcely less generous in the Church of the Ascension, in Grace Church, and in St. Stephen's Church, who have promptly come forward with their aid. Should the other churches in this city follow their noble example, our Seminary will be soon out of debt, and a heavy burden of care and responsibility removed from the breast of your affectionate and grateful friend and brother,

B. B. Smith.

Grand-street, Jan. 12, 1835.

The following was sent for insertion last week, which may account for two communications under the same signature.

For the Churchman.

Mr. Editor,—The interest taken in the little incident, reported by the Missionary of the Church of the Epiphany, and recorded in the Churchman of Jan. 3d, leads me, I will not say to *trouble*, but to *gratify* both you and your readers with some further particulars of Miss B., the excellent young woman there alluded to. My communication might be well entitled, 'Rewards of the Infant School Teacher.'

During the five months that she has been confined to the bed of sickness, her little children from the school have never failed some to visit, and all to make frequent inquiries after her. Among other methods of testifying their sympathy, the whole school learned the hymn in our collection, so appropriate to her situation, beginning,

"I would not live always, I ask not to stay
Where sorrow and sadness rise dark on my way," &c.

When perfect in this, they deputed two or three of their number, with the sweetest and most gentle voices, to go to her sick room and sing it for her. This they did, greatly, as she told me, to their mutual satisfaction, they with paying, and she with receiving this mark of their affection; for nothing, as she said, ever sounded sweeter in her ears.

Another instance was still more touching. A few days before Christmas, on entering her room, she said to me,—'See, I have already two Christmas presents.' She then showed me a little needle book, the first effort of one of her children, who had sent it with her love to 'her dear Teacher.' The other was of a higher character, from one of her little boys. In a little basket were three oranges, nicely arranged, and neatly covered with Christmas greens; and on the top a folded sheet of paper, addressed in a childish hand, 'To Miss Frances M. Brewer.'

It contained two hymns, entitled 'The Nativity' and the 'End of the Year,' which by the aid of rule and line he had neatly and accurately copied out for her; concluding with the following words from himself, which (if not too troublesome to your compositor) I will beg him to give *literatim*, it reads thus:

'Misf Brewer as i cannot se you at present i thought I would write you some pieces about our Saviour.

Lewis F Minard. Christmas 1834
I send my best respects.'

This Christian remembrance from one whose little tongue she had taught to lisp a Saviour's name, seemed quite to overpower her. As she mentioned it her countenance brightened with joy, and tears filled her eyes as she added, 'You cannot tell how sweet a reward it is to me.' What made it more touching, the mother of the child who brought the basket, had told that her little boy was always talking of Miss B., and often said,—'Mother, I do not know if I shall meet her in this world, but I am sure I shall in heaven.'

As some of your readers may wish to visit an Infant school where such truths are so well taught and so practically learned, I would add, that it is in the building of the Protestant Episcopal School, corner of Canal and Varick streets, where Miss J. B. supplies at present the place of her sick sister.

M.

For the Churchman.

### TO THOSE FRIENDLY

*To the Extension of the Episcopal Church in this City.*

An Episcopal congregation was organized about a year since, in the Eighth Ward in this city, and received into union with the Convention of the Diocese at its meeting in October last. Its corporate name is Emanuel Church.

The Wardens and Vestrymen have resolved to make an effort to procure funds toward the erection of a suitable building in which to assemble for the public worship of Almighty God. To any one who will traverse this section of the city or examine the map, it will be evident that an Episcopal Church is much needed in this Ward.

Between St. Luke's and St. John's in a right line, and from Broadway to the North River, we have no church of this denomination. St. Thomas' on the farther side of Houston, and the Church of the Ascension in Canal-street, east of Broadway, and in the Fourteenth Ward, are already full, so that seats cannot be obtained in them. These are the churches most contiguous to the ward.

The fact has been ascertained that there are very many families residing in this district who do not attend any place of worship;—many who finding it inconvenient to attend by reason of their distance from any Episcopal Church, go less frequently than they would were one to be erected within this Ward;—and many who have hitherto not been in the habit of frequenting the Episcopal Church, but who would give this the preference, if one were established easy of access to them.

Self-evident then must it be, that if Episcopalians do not plant their churches in this Ward, not only may we fail to secure to our communion many who prefer our Church, and many who now belong to no religious society, but may even lose some who have been baptized and nourished at our own altars.

The proposed measure has received the sanction of the Bishop of the Diocese, the Rector and assistant ministers of Trinity, the Rev. Manton Eastburn, Rev. F. L. Hawks, D. D., the Rev. Mr. Jackson, and other clergymen of the city who have been consulted.

Donations will be thankfully received by the subscriber, at the New-York Protestant Episcopal Press, or by Mr. William B. Ballow, at the North River Bank, or 391 Greenwich-street.

F. H. Cuming.

☞ A meeting of all persons residing in the Eighth Ward and its vicinity, friendly to the object, is particularly requested, on Tuesday evening, the 20th instant, at 7 o'clock, at the large room corner of Canal and Varick streets.

For the Churchman.

### PRESBYTERIANISM ON THE WANE.

Mr. Editor,—In reading the Minutes of the last General Assembly of the Presbyterian Church in our country, I was struck with some facts, which I beg leave to communicate, as among the "signs of the times," worthy of observation.

1. The increase of communicants, is reported to be *less* than in the year 1833, by *above twenty-three hundred*.
2. The number of candidates for the ministry is *less*, by *forty-four*.
3. The number of baptisms is *less*, by *seventeen hundred*.

Your friend,

Vigil.

# THE CHURCHMAN.

SATURDAY, JANUARY 17, 1835.

*Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year,* is the price per annum of subscription to this paper.

### DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Editor of the Missionary Record (whose communication will be found in another column) "cannot perceive the slightest connexion between the publication of the essay in the Record, and the melancholy consequences which we have predicted." Our answer is, that we have predicted no consequences from its publication. We have not said one word about the publication of Mr. Eddy's essay; not one word in reference to any thing which the Editor of the Record has written or published. Of course then in reply to the direct address to us with which he concludes his communication we have nothing to offer.

Whether the Editor of the Record has rendered himself justly liable to the charge of instructing the clergy as to the conduct of the proposed monthly meetings, whether by the publication of Mr. Eddy's essay, he has made himself responsible for it, and whether, if so, the very quotations which he makes from it do or do not sustain the charge, are questions with which *we* have no concern. They are questions which the Editor of the Record and "Obsta Principiis" must settle between themselves.

All in regard to which we have expressed an opinion is the resolution of the Domestic and Foreign Missionary Society, recommending to the Church the establishment of a Monthly Missionary Meeting. This act of the Society we censured, at the time it was first published, as a transgression of their appropriate bounds. In our brief paragraph of the 3d instant, we did but repeat in stronger terms the opinion formerly expressed. Neither the arguments of the Editor of the Missionary Record in his communication of to-day, nor the probable operation of the resolution in practice, as developed in Mr. Eddy's essay, have inclined us to change our opinion of the nature and tendency of the resolution itself. We still think that the Society overstepped their appropriate line of conduct. We still think the resolution an "injudicious measure." We think that from its very indefiniteness it opens the way to abuses, and is calculated to throw in the way of many a "stumbling-block or occasion to fall." And we must again repeat our conviction that the practical tendency of the resolution has been and will be to alienate the confidence of many in the Society itself.

At the very time, however, that we first censured the resolution *as the act of the Domestic and Foreign Missionary Society*, we expressed our approbation of the *object* which they wished to accomplish. This sentiment we still retain. A Monthly Missionary Meeting is found by many of our clergy, without regard to difference of opinion on other subjects, to be attended with advantages. The more our missionary operations are enlarged, the greater will be the importance of such a meeting. The united observance of the same day, and united participation in the same prayers, would be in conformity with the general spirit and institutions of our Church. One important preliminary, however, to such an observance is wanting, which can only be effected by concert among the bishops, or by the general judicatory of the Church—we mean the authorizing of additional prayers appropriate to missionary objects.

It has long appeared to us that there is a defect in the provisions of our Church in regard to missionary purposes. Except some few expressions of a very general and mostly of an incidental kind, such as the petition for "Jews, Turks, heretics and infidels," and that God's "saving health may be known to all nations," we have no prayers for the increase of the missionary spirit, or the furtherance of missionary objects. Our Church, as it appears to us, (and we offer the opinion with great diffidence,) feels the need of prayers more adapted to the particular subject of missions. We do not say more adapted to the present age. On the contrary, the prayers which we would recommend should be such as would be adapted to any age of the Church, and such as the compilers of our Liturgy would themselves have sanctioned and adopted, had the importance of missionary labor been as strongly impressed on their minds, as the course of Providence has since impressed it on ours. A vague sense of this want has, we think, been long floating loosely in our Church. The Committee of the Domestic and Foreign Missionary Society, from the relation which they sustain to the Church, naturally felt it the most heavily, and their resolution has given it a definite shape and bearing. But they are not the proper body to act in the case. If the defect really exists, the General Convention alone can apply an adequate remedy, inasmuch as they alone can make a provision commensurate with the extent of the Church. If they see proper to sanction the observance of a stated season of devotion for missionary purposes, or by a pastoral letter to recommend it to the Church at large with the appropriate directions for conducting it, we shall most cheerfully acquiesce. To an attempt from any other quarter to introduce a general observance throughout the Church we are not prepared to respond; but would rather have the subject left to be regulated by the rectors of churches according to their individual views of propriety.

We trust that we have, on former occasions, given too many proofs of attachment to the General Domestic and Foreign Missionary Society, have too often expressed our devotion to its hallowed object, and have too clearly expressed our conviction of the happy tendency of the Society to concentrate the energies and affections of the Church, to render necessary any new professions of zeal in its behalf.

A correspondent complains of the use of a phrase in our last, 'pigs to market,' as unsuited to the dignity of a religious periodical. Taking the expression in its common acceptation, he is certainly right. But he is probably not aware of its origin, which gives it some claim to the forbearance of the ecclesiastical antiquary. In the dark ages of the Church it was very common to carry about parts of the consecrated wafer as a charm, and many stories, as is well known, are told of the awful dangers which it has averted, and the magical cures which it has wrought. Indeed, it was often made a matter of traffic by the priests, or those who were sacrilegious enough to rob him of his treasure. The box in which the host was contained was called the *Pyx*, a word which may still be seen in our dictionaries, though not generally current. And when the priests, or others who had obtained the possession, disposed of it to advantage, they were said to carry their *pyx* to a good market. In process of time the word became corrupted into one more familiar and offensive. Etymologists know that such corruptions are frequent in all languages. To give but one from the same author (we forget who he is, but it is not Dean Swift) to whom we are indebted for the above The French originally gave the name of *Eau de vis*, or *strong water*, to brandy, which became afterward corrupted to *eau de vie*, thus obtaining for spirituous liquors the absurd designation of the "water of life."

If our correspondent will accept this apology for the present peccadillo, we will endeavor never again to suffer a running pen to betray us into a similar infraction of the laws of good taste and serious reading.

Missionary.—On Monday evening last, the Missionary Society of the Theological Seminary held a special meeting in the Library of the Seminary, when Bishop Smith of Kentucky delivered an address in reference to the religious wants and state of society generally in the West. In addition to the students, about eighty in number, the Professors of the Seminary and several of the clergy were present. The address was listened to with a profound silence, which indicated the intense interest which the students feel in this most important—to them especially important—subject. The address of Bishop Smith contained a variety of details, throwing much light on the habits of thought which prevail in the West, on the present state of our Church, and on the best means of extending its borders. The statements which were made left us strongly under the impression that much yet remains to be done toward enlightening the public mind in the East, on the magnitude of the efforts which, both as Christians and philanthropists, we are called on to make for the West. The Bishop concluded his address with a few useful suggestions as to the manner in which the students of the Seminary could most effectively testify their interest in promoting the object under consideration.

We cannot refrain from accompanying the statement with an expression of the high gratification which we derived from attending the meeting. The theme of the address, involving the temporal and eternal destinies of millions of the present and future generations, the disinterested spirit of the speaker, which seemed to take it for granted as an admitted and familiar truth that the good of others was all the object worth living for, the manifest sympathy of the audience, who appeared to listen to the promising plans of labor and self-denial as projects, in which, with the impatience of youthful soldiers, they were anxiously hoping to embark and co-operate, combined to fill the mind with reflections equally solemn and animating. If there was any alloy to our gratification, it was the regret that so few had the opportunity to share it.

### INFIDELITY.

The Sunday School Journal contains a notice of an article in the New-England Review, the subject of which is worth adverting to as one of the signs of the times. The old Federal-street Theatre, it is stated, has been dedicated, in imitation of French infidelity, as a temple of Reason, having been previously altered so as to adapt it to its new destination. Services are said to be held in it every Sunday in mockery of the services of the sanctuary. They are opened with a song set to a waltz, or other lively music, after which a chapter is read from the Bible of Reason. The contents of this book are represented as too blasphemous for publication. The president next gives out another hymn or song, and then ascends the pulpit, and commences his sermon. As a specimen of the songs, the writer in the Magazine gives "Away with melancholy," &c., and

> "Gather your roses while you may,
> Old Time is ever flying."

The sermons are said to contain the grossest materialism, being intended to ridicule the Christian religion, and persuade the hearers that there is no God, no future state, no soul. After sermon another hymn is sung, when the congregation are dismissed with the announcement that "the weekly ball will be held *in this place* on Wednesday next." In the entry-way is a stand for books, where may be purchased infidel works of every variety, "from the Bible of Reason, elegantly bound for two dollars, down to one cent publications, abounding with blasphemy, ribaldry and obscenity."

The writer adds:

"Ten years ago, and who would have foretold that atheism would be fearlessly avowed, and the doctrine of a God, of a revelation, of the divinity of a Saviour, of the immortality of the soul, should be publicly denied, nay, held up to ridicule and abuse? But now we find an extensive party, numbering perhaps fifty thousand, who openly and violently assail Christianity, and attack our system of morals; a party which employs as its organs five newspapers, sundry periodicals, and whose presses in New-York, Philadelphia, Wilmington, Boston, &c., groan with immense editions of the works of atheistical writers; writers, whose open and avowed object is the overthrow of the Christian religion; who deny the immortality of the soul; who say that '*the grand rule of life is to avoid suffering, and procure enjoyment; and that all good or evil is to be measured by this standard.*'"

Church Periodicals.—There are now fourteen religious periodicals published in our Church. Four of these are monthly publications—the Charleston Gospel Messenger, the Protestant Episcopalian, the Missionary Record, and the Flushing Institute Journal. Two of them are devoted to the young—the Children's Magazine, and the Children's Guide. The others are, the Churchman, the Gospel Messenger, the Episcopal Recorder, the Gambier Observer, the Missionary, the Watchman, the Southern Churchman, and a new sheet which we have not yet seen, but which we understand has been commenced at Lexington, Kentucky. The more numerous denomination of Methodists have but two papers, which are in fact but one, being both published by the same agency, and under the same name, but circulating in different parts of the country—we mean the Christian Advocate and Journal of New-York, and the Western Christian Advocate and Journal of Cincinnati. These are published on large sheets, so as to comprise the utmost variety of matter, from the elaborate essay of a Quarterly, down to the instructive story for the child, or the scraps of intelligence for the desultory reader. *Query.* Which plan is the best?—which is the most indicative of unity?

In addition to the above may be mentioned the Sunday-School Visiter, which is to be issued monthly; the first number of which is in the hands of the printer, and nearly ready for delivery. So that the number of the Church periodicals is fifteen.

The Southern Churchman.—We have received the first number of this paper. It is published on a sheet corresponding in size with the Churchman and the Episcopal Recorder. The leading editorial article expresses sound views in a good spirit and in a clear and vigorous style. We welcome the editor to his new field of duty, and shall be happy to co-operate with him in common effort for the diffusion of the Gospel and the enlargement of the Church. One extract from his introductory address we shall commend to the attention of our clerical brethren as suggesting to them a branch of labor in which very few, so far as our experience enables us to judge, are disposed to interest themselves, and which still fewer ever think of regarding as a duty. It is our happiness to know several clergymen who, if they would adopt the suggestions which we have ventured to throw out to them both individually and through our paper, and which are embraced in the following extract, might do great good which they now leave undone.

"Upon the clergy must the Southern Churchman depend for much of its efficiency. If its pages are to afford aid to the anxious student of the word of God—or to strengthen the members of our communion in their characteristic principles: if they are in any great degree to contribute to make the Church more favorably known in places where prejudices are still rife against her—or to produce an enlightened piety, enlarged spirit and active zeal for God and the Church, it must be through their agency. The additional labor which this important service will require of them, is trifling when compared with the end to be obtained; while the peculiar taste and intellectual habits of each one may be usefully indulged. The golden treasures of all the mental sciences may be made subsidiary to the advancement of religion. The exertions of plain piety and sound learning are both needed in extending the sanctifying influence of truth. The experimental exercises of the Christian, related with the simplicity and feeling which are natural to the subject, will supply wholesome advice and animating encouragement to many a pilgrim for eternity. The faithful discharge of his sacred functions, often leads the Christian minister into acquaintance with the sincere inquirer after truth,—the fainting son of affliction, and the devout and humble worshipper of Christ. The path by which truth reached the mind of an inquiring sinner—the promise which gave comfort to a smitten and dejected penitent—the hope which produces that cheerful, happy, contented countenance which is a perpetual hymn of praise to God—topics these, the plain feeling and judicious discussion of which must be most interesting and profitable.

The Churchman.—A clerical friend at the South has testified his interest in our paper by transmitting the names of eleven subscribers. He will accept our thanks. We do not feel at liberty to mention his name, but his letter manifests so good a spirit that we cannot refrain from giving a brief extract. Why cannot others follow the example?

"I do not recollect whether 'The Churchman' has adopted the rule which is common with other papers, of allowing a paper *gratis* to an individual who may procure a certain number of subscribers; but I wish it distinctly understood, that, *as a subscriber*, it is not my wish or my intention to avail myself of such arrangement should it exist. The present is the result of a little effort in behalf of your valuable paper which I have long been intending to make in my congregation, and which I consider rather as a matter of reproach that I have not made before: and if you will only *excuse* me for the past neglect, it is all the *benefit* I shall claim for my *self-assumed agency*."

Children's Magazine.—This unobtrusive periodical has now reached its seventh volume. We have recently taken occasion to look through an entire set of the work, and have been highly gratified to witness the tact and ability with which it has been sustained. We do not know a periodical in which there can be found such a variety of information so well adapted to the youthful comprehension, or more happy efforts to convey moral truths by means of sprightly dialogue and judicious narrative. Parents will find it a useful book, and we are therefore happy to say that entire sets of the work may be procured, and would earnestly recommend all families who do not receive the work to become subscribers without delay. The talent of writing for children is very rarely possessed. A majority of the attempts at it are sad failures. They are not natural effusions, but strained efforts, and are generally either above or below the mark, being either stiff and obscure, or vapid and babyish. The ladies who conduct the Children's Magazine (for we understand it is edited under female auspices) appear to appreciate the delicacy of the task, and to possess in a good degree the requisite information and ability. We esteem it a privilege to have such a periodical in our Church, and sincerely wish that the encouragement extended to it may be proportioned to its merits.

St. George's Church.—In the statement given in our last of the benefactions to the Lexington Theological Seminary by a few of the churches in this city, that of St. George's Church was omitted. It was stated by Bishop Smith to be $600, but we are informed that it has since been raised to $700. Of this sum, five hundred was contributed by the Parochial Missionary Society; one hundred more by the Ladies' Association, and one hundred by a benevolent individual belonging to the parish.

New-York Observer.—We are obliged to the New-York Observer for the judicious remarks with which he has qualified the representations of his correspondent in England. Mr. Colton's opposition to establishments has become somewhat of a monomania; and most of his statements in regard to the state of piety among the clergy and members of the Establishment, show that his mind has been much warped by prejudice.

Theological Seminary.—Every friend of the Seminary must rejoice to see the vigor with which the plans are prosecuted for increasing the Library of the Seminary. The manner in which the appeal has been responded to is so far creditable to the intelligence and liberality of our people. Let all co-operate, and let those who have at heart the welfare of the institution, and have any effort in contemplation for its advancement, direct their attention at present to the Library. It is best that one object should be kept prominent at a time, and let all remember that when a movement of this kind is once made, those who do not second it are letting slip a golden opportunity.

Children's Guide.—We have received two numbers of a periodical under this name, bearing date November 29, 1834, and January 3, 1835, and published at Portland. They are printed on good paper and type, and in a size corresponding to the Children's Magazine. The matter of them, judging from a cursory examination, is calculated to cherish a love for the peculiarities of our Church, and well adapted to the capacities of children.

Family Prayers.—A small manual of Family Prayers consisting of twelve offices of devotion, and compiled entirely from the Liturgy, has been published in Philadelphia, and is for sale at the Press. The compilation is made by Bishop H. U. Onderdonk, and will be found a useful help in the conduct of family devotions.

Protestant Episcopalian.—We have not received the January number. Has it miscarried, or is it not yet out?

Sunday School.—The Nashville Republican contains an address which was delivered in the Episcopal Church at Nashville, on the claims of the Sunday School, by A. Stephens. The exertions of Sunday School teachers should be stimulated by the reflection, that the cause to which they devote themselves is espoused by men engaged in political life who have at heart the best interests of this country. We shall give an extract in our next.

## INTELLIGENCE.

### BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

Bishop Onderdonk proposes holding the annual confirmations in this city and Brooklyn, for the present season, as follows:—

Second Sunday after Epiphany, January 18, St. Peter's Church.

Fourth Sunday after Epiphany, February 1, Mission Church of the Holy Evangelists.

Septuagesima Sunday, February 15, Mission Church of the Epiphany.

Quinquagesima Sunday, March 1, Church of the Nativity.

Fifth Sunday in Lent, April 5, Emanuel Church.

Sunday next before Easter, April 12, St. Philip's Church.

First Sunday after Easter, April 26, St. Paul's Church Brooklyn.

Clerical Change.—The Rev. Isaac Pardee of Wilmington, Del., has received letters dimissory from the Assistant Bishop of Pennsylvania, having provisional charge of that Diocese, and has been called to the Rectorship of Christ Church, Hudson, where he commenced his parochial charge on the second Sunday after Christmas.

### NOTICE.

A quarterly meeting of the New-York Protestant Episcopal Sunday School Society, will be held in St. Stephen's Church, on Tuesday evening, the 20th instant. Service to commence at 7 o'clock.

By order.
C. H. Roach, *Secretary.*

P. S. A sermon will be preached, and a collection made in aid of the funds.
January 14, 1835.

## ACKNOWLEDGMENTS.

### PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer of the Protestant Episcopal Tract Society acknowledges the receipt of the following sums, viz.

| | | |
|---|---|---|
| 1835. | | |
| Jan. 7. | From the Protestant Episcopal Association of Zion's Church, McLean, Tompkins co., N.Y. through the Protestant Episcopal Press, | $0 88 |
| 9. | From Mrs. Charles Ludlow, to constitute herself a Life Member, | 10 00 |
| 12. | From Christ Church Association for the Promotion of Christianity, by N. B. Holmes, Treasurer, $15, ($10 of which was paid by the Female Teachers of the Sunday school, on the 1st January instant, to constitute the Superintendent, Mr. Elijah Guion, a Life Member of the Protestant Episcopal Tract Society,) | 15 00 |
| 15. | From the Christian Benevolence Society of St. Stephen's Church, by their Treasurer, | 50 00 |
| | From 24 Annual Subscribers, | 25 00 |
| | Cash, | 1 00 |
| | | $100 00 |

Thomas Browning, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

### AUXILIARY N. Y. BIBLE AND COM. PRAYER-BOOK SOC.

The Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society acknowledges the receipt of the following sums, viz.—

| | | |
|---|---|---|
| 1835. | | |
| Jan. 7. | From the Protestant Episcopal Association of Zion's Church, McLean, Tompkins co., N.Y. through the Protestant Episcopal Press, | $1 62 |
| 12. | From 56 Annual Subscribers, | 154 00 |
| | | $155 62 |

Thomas Browning, *Treasurer*,
77 Maiden-lane, and 134 Christopher-street.

### CITY MISSION.

The Subscriber on behalf of the Church of the Holy Evangelists, gratefully acknowledges the following donations during the last week, viz.—

| | |
|---|---|
| From Mrs. D., for the poor children, | $7 00 |
| For flannel or stockings for the Sunday School children, from "an attendant of the Mission Church," | 2 00 |
| From Mrs. Sherred, for the Infant School, 1 dozen pair of yarn stockings. | |
| A bundle of boy's clothing from Miss G. | |
| A valuable bundle of clothing, &c., from Mrs. Sheafe. | |
| From Mr. J. F. Sheafe, for the poor of the Church of the Holy Evangelists, | 10 00 |
| For the poor, from "Anonymous" of Trinity Church, | 10 00 |
| From a lady, by Mr. Norrie, | 5 00 |
| From Mrs. Merle, "an offering for the suffering poor of the Mission Church," | 5 00 |
| From Mr. Samuel Hoffman, for the poor, | 4 00 |
| From "A Friend," for the poor, | 4 00 |
| From Mrs. Charles March, | 5 00 |
| From Mrs. Henry M. Beare, for the Infant School, | 2 00 |
| | $54 00 |

Jan. 15th, 1835. Hugh Smith.

The Subscriber, in behalf of the Mission Church of the Epiphany, very gratefully acknowledges the receipt, during the last week, of the following donations, for the suffering poor. He cannot refrain from adding, that they were peculiarly welcome, and have afforded, and will continue to afford, important relief.

| | | |
|---|---|---|
| From an unknown friend, | | $5 00 |
| From a Lady, | | 1 00 |
| From a Lady, "Pocket-money for the Poor," | | 4 00 |
| From Benjamin McVickar, M. D. | | 5 00 |
| From a Friend, | | 10 00 |
| From a Friend, | | 30 00 |
| "From a Member of St. Luke's Church," | | 10 00 |
| By the Protestant Episcopal Press— | | |
| "From a Member of Trinity Church, for the relief of the necessitous," | | 5 00 |
| By Mr. Robert Gracie, "for the Poor of the Parish"— | | |
| From James Haggerty, | $15 00 | |
| Richard Ray, | 5 00 | |
| Jonathan Goodhue, | 10 00 | |
| Mrs. Boggs, | 5 00 | |
| Mrs. Robert Gracie, | 5 00 | |
| Miss Boggs, | 5 00 | |
| George Douglas, | 3 00 | |
| William Gerard, | 2 00 | |
| | | 50 00 |
| By Swords, Stanford & Co.— | | |
| "For the Poor of the Church of the Epiphany," | | |
| "From J. F. Sheafe," | | 10 00 |
| "From a Friend," | | 4 00 |
| From "Anonymous of Trinity Church," | | 10 00 |
| From Mrs. Benj. Haight, for the Poor of the Epiphany, | | 5 00 |
| From Mrs. J. Lekog, for the same, | | 5 00 |
| | | $154 00 |

From J. F. S. 4 cloaks, 1 skirt, 2 slips, 6 tippets, 4 pr. socks.
From a Lady, 3 yds. of flannel, 5 yds. calico, and 4 garments.
From a Friend to the Mission, an order for one of Nott's stoves, with apparatus complete, to be loaned to the poor.
From Mrs. Green, 3 garments.
From a Lady, one piece of Canton flannel.
From James Barrows, Esq., by Mr. Lewis Philips, 21 volumes of the Christian Journal and Churchman's Magazine, for the Parish Library.

Lot Jones, 192 Allen-street.

### THEOLOGICAL SEMINARY LIBRARY.

From Edward A. Newton, Esq.
The Life of Thomason, 8vo. London.

On part of Committee,
Jan. 15. John McVickar.

### LIBRARY OF THEOLOGICAL SEMINARY.

Received, through the Rev. W. R. Whittingham, the Autograph Journal of Mr. Joseph Wolff, Missionary—from January to July, 1823, inclusive.

Thomas Pyne, *Librarian.*

### PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

Since the last public notice, the subscriber has received, by the hands of Bishop Smith, toward the permanent funds—

| | |
|---|---|
| A bequest from the late Mrs. Louisa Howe, | $12 50 |
| From Professor Anthon, of Columbia College, | 23 00 |
| | 35 50 |
| And toward the Library of the Institution, From Mr. Lemuel Brewster, | 100 00 |
| | $135 50 |

Jan. 15, 1835. Henry Cary, *Treasurer.*

### GREENWICH-LANE SUNDAY SCHOOL.

The subscriber in behalf of the Greenwich-Lane Sunday School, thankfully acknowledges the following donations:

| | |
|---|---|
| From a Friend, | $2 00 |
| From Mr. Hatch, | 1 00 |
| From Mrs. Jacob Lorillard, | 10 00 |
| From a Gentleman, | 1 00 |
| | $14 00 |

About $100 is yet to be raised.
L. P. Bayard.

New-York, Jan. 15, 1835.

## PRESS DEPOSITORY,
46 *Lumber-street.*

*Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January 15th, from the following persons,* viz.

Thomas Grinnell—Robert A. Hallam—C. Hawley—Armstrong & Plaskitt—Rev. R. W. Gouldsborough, *with remit.*—Charles L. Strong—D. & J. Ames—Rev. Edward Davis—H. Rogers—Wm. H. Demill—Wm. Meredith.

*Received by the Gen. Prot. Episc. S. S. Union.*

S. J. Todd, *with remit.*—Rev. S. G. Bragg, *with remit.*—Charles B. Stout, *with remit.*—Chauncey Morse—Thomas Belknap.

### RELIGIOUS BOOKS.

For sale at the New-York Protestant Episcopal Press, No. 46 Lumber-street, rear of Trinity Church, a full assortment of the BOOK OF COMMON PRAYER, in every variety of size, price, and style of binding, with either the new or old Psalms—the new Psalms bound separately—the Psalms and Hymns bound together; BIBLES in considerable variety; Communicant's Companion; Devotional Sonnets; The PARISH LIBRARY, consisting of thirteen volumes, and in which are included six volumes of the Standard Works, edited by the Rev. William R. Whittingham; the Works of Bishop Ravenscroft; Essays on the Difficulties of St. Paul, by Archbishop Whately; Bishop Sumner's Help to Domestic Instruction and Devotion, consisting of Lectures on the Gospels of St. Matthew and St. Mark, in one volume, and of St. Luke in a second volume; Bishop Blomfield's Manual of Family Prayers; Sacra Privata, by Bishop Wilson; the Weller Tracts from vol. 1 to 8; the M'Ellen Tracts, by the Rev. John A. Clark; the Tracts of the Protestant Episcopal Tract Society, from No. 1 to 78—together with a variety of the other Church Publications of the day.

### BOOKS OF DEVOTION.

Bishop Blomfield's Family Prayers.
Cotterill's Prayers.
The New Manual of Family Prayers, by William Wilberforce, Esq.
Family Devotions, from the Liturgy. By the Right Rev. Bishop Onderdonk, of Pennsylvania.
Family and Private Prayers, taken from the Liturgy of the Church. By the Rev. William Berrian, D. D.
Wyatt's Christian Offices.
Christian's Manual. By Bishop Hobart.
Companion for the Altar. By Bishop Hobart.
Communicant's Companion.
Wyatt's Christian Altar.
Wilson's Sacra Privata.
Also,—*Helps to Devotion*—Bishop Sumner's Expository Lectures on the Gospels of St. Matthew, St. Mark, and St. Luke, peculiarly adapted to the use of families.

FLOYD SMITH, Agent.
January 15, 1835.

### THOMAS DUGAN,
SEXTON OF TRINITY CHURCH.

Application for interment to be made either at the Church, or in Cedar-street, 2d door west of Broadway, or at his residence 6 College Green.
Jan. 15, 1835. 3m.

### CHURCH ORGANS.

Henry Erben, *Church and Chamber Organ Builder*, No. 96 Centre-street, adjoining the Gas Works, manufactures Organs of every description, on reasonable terms and at short notice. tf.

For the Churchman.

I would not live alway.—*Job* vii. 16.

I WOULD not live alway! Oh no, this vain earth,
Its gilded illusions, its grandeur and mirth,
Are the dreams of a moment that charmeth the while,
Then passeth away with a sigh for each smile.
I would not live alway! Oh no, this frail frame,
The blood's fickle tide, and the heart's fev'rish flame,
Are yielding with gladness to Nature's own spell,
Ere the soul in its flight bids the world farewell,
And wings through redemption its course to you skies,
Where Mercy endureth, and Love never dies.

I would not live alway! Life's charms at the best
Are false as the cold light that gilds the wave's crest;
Its pride and its glory soon passeth away—
Its strength and its beauty are doom'd to decay.
I would not live alway! No, no, when the soul
With ardor is striving to burst life's control,
And greet, by Death's valley, the band of the blest,
And join the redeem'd in their bright home of rest,
Where pæans of gladness eternally rise,
Where mercy endureth, and Love never dies.

I would not live alway,—away from the throne
Of Him round whom angels through ages have shone;
Away from the altar his goodness hath rear'd;
The Spirit, the SAVIOUR, in agony cheer'd:
Who, who would live alway, though keen be the strife
And thrilling the anguish that triumphs o'er life,
When oh! in that anguish, FAITH'S banner will brave
*The stings of the victor, the gloom of the grave,*
And onward in glory, the cross as our prize,
We'll mount the bright realms where Love never dies.

R. J. E.

## CHRIST AND THE CHURCH,

*By the Rev. Ethan Allen, Rector of Christ Church, Dayton.*

'I speak concerning CHRIST and the Church.' So said the great apostle of the Gentiles; and 'what GOD hath joined together,' we may well say, 'let no man put asunder.' (Matt. xix. 6.) While, therefore, we preach CHRIST to you, my hearers, and make him the more frequent burden of our message, we are not at liberty to pass by, and keep out of sight entirely, the Church. This evening, then, I propose to speak to you 'concerning *the Church*.' And is it the Church, perhaps some one may say, about which I am now compelled to hear? It is the Church continually. You are constantly crying out 'the temple of the LORD'—'the temple of the LORD,' (Jer. vii. 4,) as did the Jews of old. This will not convert sinners, and lead them to salvation:—give me CHRIST—CHRIST and him crucified. I honor much that feeling, wherever I may see it, that would make my Saviour thus prominent and before all; and I have no fears that he will be unduly elevated. But St. Paul spake concerning CHRIST and *the Church*, and so too, of course, may we. CHRIST is indeed 'the head,' (Eph. v. 23; Col. i. 18,) but 'the body is the Church.' (Col. i. 24.) And while I would not cut off the head, neither would I separate *therefrom*, the body. CHRIST also is 'the bridegroom,' (Matt. ix. 15,) and who 'the bride?' (Rev. xxi. 9.) Why the Church, as we all well know. Hence loves he his Church. And if we would not displease him, we too must love it; and of what is it more natural to speak than of what one loves? But not only does he love the Church, 'he gave himself for it,' (Eph. v. 25,) gave himself to suffering and to death; and may we, as in truth we ought, do just the same, and yet not speak of it? There is, as I am well aware, a strong prejudice in the minds of some against preaching on this subject, and so there is in other minds against the truth itself; but shall not the truth therefore be spoken? And 'the Church is the pillar and ground of truth.' (1 Tim. iii. 15.) May then the truth be spoken fearlessly, and 'the pillar' on which it rests, and 'the ground' on which it stands, be cast out of all consideration? In doing so, I should cast aside 'CHRIST'S own body'—'that which JESUS loves'—'for which he gave himself heir'—which he is actively building up, and 'against which the gates of hell shall not prevail.' (Matt. xvi. 18.) Rather should I, with St. Paul, speak concerning CHRIST and *the Church*.

1. But what is the Church?* I need not here go into any detailed examination of the word Church—nor need I consider it in any of its restricted applications. But as 'the body of CHRIST,' and so St. Paul calls it repeatedly, (Col. i. 18, 24; 1 Cor. xii. 27, etc.) it consists of those who are 'baptized into it by one spirit,' (1 Cor. xii. 13,) and as having visible existence, it consists of those who are baptized into CHRIST by water, and receive him thus, as their LORD and Saviour; for so we understand, did the LORD add daily to the Church, as mentioned in Acts ii. 42.† This is called, usually, the Church catholic or universal. And is it asked where this Church is found? I answer, wherever there is *such* a congregation of CHRIST'S disciples found, be their name what it may. And there being many such, the Church is thus made up of many parts, existing in many and in distant lands.

i. Some of these many parts, it is admitted, are exceedingly corrupt—as corrupt in doctrines and institutions as in practice. We find them buried almost, beneath institutions which the Scriptures, as we think, do not teach, and doctrines which they disavow. Yet in letter, perhaps, denying nothing which they clearly teach, and rejecting nothing which they positively enjoin. They are thus corrupted by human additions and impositions, and a wretched departure from the spirit of the word. Where all this is found I need not specify. But as the Jewish Church, with all its corruptions, and all its idolatries, did not lose its Church character, so neither, as we suppose, do these lose theirs.

ii. Some, again, of these many parts appear to us evidently defective. They professedly receive all the doctrines and all the institutions which the word reveals, and yet, as seems to us, fall short in doing so—and that too, in some things leading and prominent. These, however, not being separated from the head, still constitute in part the body, though some of the members may be wanting, and are provided for only, by substitutes of human ingenuity. I need not mention where these are found.

iii. Other parts, however, are more perfect, and at the same time less corrupt. In this class, we think, is that portion of the Church among us, called for distinction sake, Episcopal. And I say this in perfect sincerity—not meaning, however, to wound the feelings of a single individual of any other name. I do not, by any means, assert her absolute perfection; but admit that she hath sinned most grievously.‡ For this she has been chastened sorely of the LORD, but not cast off from him.

2. The Church which we thus call Episcopal, is, in this western world, comparatively but little known, and frequently regarded with prejudiced feelings. To satisfy its own members, therefore, of the propriety of their choice, and vindicate ourselves in the estimation of our brethren around us, I propose to speak more particularly of that part of the Church with which we are ourselves connected. In the exercise of this privilege, we denounce not others, nor do we attack them. We shall intentionally give no offence whatever; it is our object, rather, to conciliate by a candid exhibition of the truth. Christians of different names must know more about each other, before the Church can again become 'one.'

i. First, then, *that branch of the Episcopal Church to which we belong, we claim to have descended from one of the ancient Churches*—a Church which was established during the apostolic age, or immediately thereafter, and was one of the fruits of the missionary enterprise of that day. I know it is by some supposed, that the Episcopal Church sprung out of, and descended from the Roman Church—she being, as has been said, 'the Mother Church.' But there is proof sufficient to the contrary. It was not till about the year 600 of the Christian era, as admitted by Roman Catholic historians,§ that an agent was sent from the Church of Rome to Britain. Now, when that agent, St. Austin, arrived there, he found, according to ecclesiastical history, the Christian religion existing there already, and bishops rightly and duly constituted. Those bishops, we are informed, he summoned together, and desired them to receive him as their archbishop. This they refused. He then summoned them a second time, when there were present seven bishops and many learned men, made the same demand, and was again refused. It is stated, that he then instigated the king of the North Umbrians to make war upon them, which was done, and *twelve hundred ecclesiastics* were slain, and that he thus gained the ascendency which he desired. For nine centuries from this period, the power of the pope was established in Britain.‖ He thus found the Church planted there on his arrival, in the year 600. And tracing back the page of history, we find mention made of this Church by St. Chrysostom, who flourished about the year 400; by Origen, who flourished about 220, and Tertullian in 190. Besides, in A. D. 350, St. Athanasius mentions bishops from Britain being present in the Sardican Council; and in A. D. 314, there were three bishops from that country present at the Council of Arles, in France. Still further, six ecclesiastical councils were held there between the years 446 and 600. 'No fact,' says Dr. A. Clarke,¶ 'is better proved than that the British isles received the Gospel of CHRIST from the very remotest Christian antiquity.' Indeed it is believed by some who have investigated the matter that St. Paul himself visited that country. The Church, then, had existed for five hundred years in the British isles, before the Roman Church sent out her agents there. And that which was done at the Reformation, was to cast off the usurped power of the pope, and throw aside such innovations and additions as by his agency had been introduced. It was simply a reformation of a Church which had long existed, and not a new creation. The Episcopal Church is not, therefore, one of recent date; she traces her parentage up to the apostolic age.

ii. In the next place, we claim for it *a ministry of divine institution*. The ministry of the Church, at the first, was unquestionably instituted by CHRIST. By him it was commissioned and sent forth, when he said to the apostles, 'as my father hath sent me, so send I you.' (John xx. 21.) Of the Christian ministry, they were thus first in point of time, and also first in point of office; for by them was appointed the first class of assistants, called deacons, (Acts vi. 3, 6,) and then those ministers of churches called presbyters or bishops, (Acts xiv. 23,) both names being applied then to the same class. This form of the ministry, consisting of apostles, presbyters and deacons, thus early instituted by CHRIST, and by the apostles acting under the guidance of the Spirit, and which we nowhere in the Bible find any authority or permission even to change, is the ministry existing among us; the only difference being, that the name apostle, from respect to the first individuals bearing it, has been changed for that of bishops; so that we have bishops, successors in office to the apostles, and also presbyters and deacons. The form is thus apostolic, and its authority, as we receive it, is derived from that source by regular transmission. This form and succession of the ministry we cannot dispense with; for it was to his ministry, in its *first*—its *apostolic order*, that JESUS said, 'he that despiseth you, despiseth me.' (Luke x. 16.) And they who so despise as to reject it, have much reason, as we think, to fear that they are guilty, in this matter, of despising CHRIST. And in separating from this ministry of his own appointment, there is a separating the Church from an ordinance of CHRIST—from that which he placed over it. I confess that, on these very grounds alone, I should fear to separate myself from the ministry with which I am connected.

III. In the third place, *we claim for it a scriptural form of public worship*. Public worship consists of four parts. The first two, are those in which the worshippers speak to GOD, namely, *prayer* and *praise*. The other two, are those in which he speaks to them, namely, in the *hearing his word read* and the *hearing of it preached*. Full provision, as we now need only state, is made for the preaching of the word. So also for its being read; for not less than six, and generally more chapters, are directed to be read in our churches every Sabbath day. And when thus read, we hear GOD speak to us from his own word, and that too in his own way, without human interpretations or additions. This seems to us invaluable. It puts honor upon the word—tends to form Christians of a scriptural character, and provides for their hearing who cannot read—which in many places is exceedingly important. Provision is also made for praising GOD. And it is made, partly, by prescribing the use of the Psalms—which are hymns of praise given of GOD himself. In the use of these in public worship, it is provided that each individual may take a public part. The minister and congregation repeat them responsively. This mode of praise, as we learn from Revelation, (Rev. vii. 9–12; xix. 1, &c.) is practised in *heaven itself;* and was also practised in the ancient Church, both Jewish* and Christian.† Besides, it gives each individual something to do, and is well calculated to create individual interest. Provision is also made, and fully made, for public prayer. Objection, however, is urged against it, because it is a written form. But it may be here asked, and asked with emphasis, does any congregation of worshippers, at any time, make its own public prayer? Certainly not. It is made for them—made either by the minister officiating, as he goes along, or *made*, as with us, *by some one for him*. And which combines the most advantages? Which is nearest what it ought to be? Unquestionably the prewritten form, is the answer of the Church for eighteen centuries.‡ Besides, it is a scriptural mode, as the simple existence of the Lord's prayer itself shows; for no prayer can possibly be more a form than that is. It is urged, however, by some, as an insuperable objection against their use, that pre-written forms are lip-service merely, and tend inevitably to formality and lifelessness. To this, it might be sufficient to reply, that it comes from those who have no personal experience in the matter, and that they, necessarily, therefore, are incompetent to judge. While, on the other hand, those most attached to them from long and intimate acquaintance, affirm exactly the reverse. But we assert that they are not so intended. In the exhortation with which the service begins, the minister exhorts his brethren to 'accompany him with a *pure heart*'—yes, with the heart, and with the heart purified. Prayer is indeed the language of the heart, and nothing is more certain, than that the more the heart is engaged, the more the prayers of the service are liked and perceived to be appropriate. Hence we pray, to 'make clean *our hearts* within us.' With this our prayers commence. We also beseech GOD, 'that *our hearts* may be unfeignedly thankful.' In our litany, we pray to be 'delivered from all *blindness of heart*, and from *hardness of heart*.' We beseech GOD then, to 'give us a *heart* to love and fear him,' and also in a collect,§ 'to create and make in us *new and contrite hearts*.' This surely is not formality, and does not naturally so tend.

*(To be continued.)*

* The word Church, in the original, means *an assembly called together*. Acts xix. 32, it is a confused assembly, a mob; ver. 39, a lawful assembly. Col. iv. 15, etc., an assembly meeting together statedly in a private house, for public worship. Acts xx. 17; 1 Cor. i. 2, etc., such assemblies, collectively, in any town or city. 1 Cor. xii. 28, etc., the whole Church collectively, etc. It sometimes may include its ministry, *but at others certainly not*. Acts xv. 4, 22. The exact meaning of the word, in any given instance, is to be determined by an attentive examination of the connexion in which it stands.

† The impression generally prevailing is, that persons become members of the Church when they 'make a profession of religion' and join the communion. But this is not so. See art. 27, in the book of common prayer. 'They that receive baptism rightly are *grafted into the Church*.' So also Presbyterian form of discipline and government, chap. 1, sec. 1, 'Inasmuch as baptized persons *are members of the Church*, they are,' &c. In this, generally, all denominations agree.

‡ Hence we pray, as in the litany, "remember not, LORD, our offences, *nor the offences of our forefathers*."

§ Dupin and others.

‖ See an extract from 'A voice from the Church,' in the Churchman, No. 177, which refers to Bede's Ecclesiastical History, written not far from the year A. D. 700, and Wheelock's notes on the same. Also, see Henry Spelman's Councils.

¶ See 'Introduction of the Gospel into the British Isles,' by Dr. A. Clarke, at the end of vol. 2d, of Brown's History of Missions.

* Ex. xv. 1, 21; 1 Sam. xviii. 7; see Ps. xxiv. xci. and cxviii.

† This all ecclesiastical history affirms.

‡ We have no proof that extempore prayer was introduced into the stated public worship of the Church, till since the Reformation; and then only, by a very small portion of Protestants.

§ Ash-Wednesday.

WE abridge from Le Clerc on Grotius the following curious extract from the Epistle of Barnabas.

"MOSES said, Ye shall not eat a swine, nor an eagle, nor a hawk, nor a raven, nor any fish which hath not fins.—By this he meant figuratively three opinions. To what end he points he explains in Deuteronomy. And my judgments shall be established among the people. Now the commandment of GOD is not against eating. But Moses spake in the spirit of the ordinance. He spake of a hog with this meaning: You shall not converse with men who are like to swine; when they live in luxury they forget their LORD, and when in adversity they acknowledge him. And when a swine eats he knows not his master, but when he hungers he cries out, and having received food is quiet. You shall not eat, says he, an eagle, nor a hawk, nor a kite, nor a raven. That is, you shall not converse with men who do not earn a livelihood by the sweat of the brow, but who plunder in their lawlessness and watch for those who go abroad in security; idle animals, sitting at their ease, watch how they may seize another's food and become pests by their evil cunning. Again, he says, you shall not eat the lamprey, nor the pourcontrel, nor the cuttle. You shall not, that is, by conversing with such men, who are for ever impious and reserved for death; as these fishes are condemned to swim in the depths of the sea, and not float as others, but live in the mud at the bottom. Again, he says, Thou shalt not eat the coney. Wherefore? That you may not be a destroyer of children or the like. For the hare procures every year a new hiding place; for as many years as she lives so many burrows has she under ground. Concerning food then, Moses meant three things spiritually; but some, through inclinations of the flesh, understood him of meats. David had received the knowledge of these three precepts, and speaks in like manner: *Blessed is the man that walketh not in the counsel of the ungodly*—as fishes wander in the darkness of the depths of the sea—*and hath not stood in the way of sinners*—viz. those who seeming to fear the LORD, sin like swine—*and hath not sat in the seat of the scorner*—as birds of the air watching for prey. And this is the end and meaning of this knowledge. Moreover, Moses said, Eat of every cloven footed animal, and of every beast that chews the cud. And what does he mean? He that receives food knows him who feeds him, and when he is satisfied seems to rejoice. Well said, if we look to the command. What then does he mean? Converse with those fearing the LORD; with those who meditate upon the word they have received, in their hearts; with those speaking of and keeping the judgments of the LORD; with those knowing that meditation is a work of pleasure, and those revolving in their minds the word of the LORD. And why of the cloven footed? Because the just man should walk about in this world, in expectation of the eternal life to come."

## EXTRACTS FROM THE LIFE OF LUTHER.

"BUT of another prelate, Christopher Von Stadion, Bishop of Augsburg, we have a much more promising account. After hearing the Confession, he is related to have said, 'What has been recited is true; pure truth; we cannot deny it.' And some time after, when he was among the commissioners appointed to bring about, if possible, an agreement between the parties, the following occurrence took place. 'After much dispute, the Bishop of Augsburg, the diocesan of the place, and a man of prudence and firmness, rose, and, in a pious and solemn discourse, entreated the princes and prelates to guard, with anxious care, against determining any thing contrary to the word of GOD, and inconsistent with rectitude and justice. It was too true,' he said, 'and manifest to all men, that the Lutherans, in what they maintained, had hitherto opposed no one article of the Christian faith; and this being the case, it became all who feared GOD and loved peace earnestly and frequently to consider by what means the ancient tranquillity might be restored and preserved.' On hearing him utter these sentiments, the Archbishop of Salzburg demanded, 'Whence came this sudden change, and unexpected sanctity?—for he distinctly remembered,' he said, 'to have heard from the prelate's mouth other sentiments and other feelings than these, concerning religion.' The Bishop of Augsburg replied, 'I do not deny that in the course of my life hitherto I have done many things worthy of censure, and contrary to piety: but present circumstances imperiously require of me to renounce ungodliness and the allurements of sin, and to commence a new life. And, not to dissemble what I think, perhaps your manner of living, my lord of Salzburg, is not much more religious, or more virtuous, than my own: and your proceedings are worse than mine, in proportion as you more obstinately and eagerly excuse your sins, palliate idolatrous abuses, and attempt to defend and uphold unholy doctrines: of all which impiety GOD forbid that I should make myself a partaker!' The Elector of Brandenburg then warmly took up the question against Luther; and the Bishop of Augsburg as warmly defended what he had advanced, affirming that the Lutherans assailed, 'not the Catholic Church, but only the abuses prevailing in the Church of Rome; and that no one could deny that many gross and dangerous errors remained in that community.' The Elector of Mentz was obliged at length to interfere, and terminate the discussion."*

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"The general resemblance of the doctrine, and even of the language of the Confession, to that of the articles of our own Church, must strike every attentive reader. But this is little more than what is common to all the confessions of faith composed at the period of the blessed reformation. Shades of difference might and would exist; but on all leading points the reformers were 'of one heart and of one soul.' 'One Spirit' from GOD evidently rested in a large measure upon them, and 'opened their eyes to behold the wondrous things of his Word.' The same blessed truths burst almost simultaneously upon their astonished and enraptured view; and the contrariety of the whole, to the system of darkness and delusion which had prevailed, stood discovered in such a manner, that they 'could not but speak forth' to all the world the things which they had learned. Whatever may be said to the contrary, the doctrine of the reformation is, in the main, *one:* and the slight difference among the leading instruments in the work, and especially in the writings designed to exhibit the doctrines of the several churches, are not worthy to be named in comparison with the general harmony and agreement. And this is as true of the Confessions which may be supposed to have been influenced by the tenets of Calvin, the Helvetian and the Gallican, for instance, as with respect to any others. It is delightful to trace this, and with it the sound and salutary doctrine, delivered in so devout and edifying a spirit, with which they are replete."

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"'I looked out at my window'—probably alluding to his custom of offering up his devotions standing at a window—'I looked out at my window, and saw two prodigies. I beheld the glittering stars, and all the glorious vault of heaven: I looked around for the pillars by which it was upheld, but I could discover none. Yet it remained firm and secure. The same unseen Hand which had formed sustained it still. Yet numbers anxiously search on all sides for its supports; could they feel them with their hands they might then be at ease; but as this is impossible, they live in constant disquiet, lest the heavens should fall down upon their heads!—I beheld again, and lo, thick clouds of water, like a mighty ocean, which I saw nothing to contain, nothing to hold up, rolled above our heads. Yet they descended not upon us; but after presenting a threatening aspect for a little time, they passed away, and a brilliant rainbow succeeded them. This was our protection. (Gen. ix.) Yet it appeared frail and evanescent; and though it has ever hitherto proved availing, still numbers think more of the thick and dark mass of waters, than of the slender fleeting arch of light. They want to have sensible proof of its sufficiency, and because they cannot obtain that, they live in dread of a second deluge.'"

"The authors of these repeated refutations were liberally rewarded for the services they had rendered; Faber, in particular, soon after obtaining from Ferdinand the bishopric of Vienna; which gave occasion to Erasmus sarcastically to remark, that '*poor* Luther *made many rich*.'"

* From Celestine—a Roman Catholic historian.

## DEVOTIONAL.

From Hooker's Portion of the Soul.

IT is one thing to have a persuasion of your necessity of GOD, and quite another to have a preparation for the enjoyment of him as your portion. The former may be simply the effect of human suasion operating on principles which already exist, while nothing new is created, and the character remains unchanged. The latter is a new creation, not the product of human power, but the effect of the Divine Spirit who alone can change "the carnal mind," the moral contradiction of our nature to spiritual excellence, into complacency therein and the semblance thereof. He must transform you into a new creature, or you will never do more than go down to death with the aggravated guilt of having enjoyed by the way, to no happy effect, the influence and the light of heaven. What you are required to be continually doing under his guidance is, resting on CHRIST, growing in grace, and advancing in all holiness of heart and life. What you are encouraged to be continually enjoying is, the comfort of his presence, satisfying, elevating, enlarging, purifying and filling the soul. What you are authorized to be continually expecting is, to see GOD as he is seen in heaven; to love, to adore, to admire, to behold him with unveiled face; to be completely transformed by the vision into his image, and to be for ever swallowed up of his life and essence. This is but an intimation, I can give you no more, of the glory to be revealed. See, then, that you receive not the grace of GOD in vain. Seek him while he may be found, call upon him while he is near, and his ear, not heavy that it cannot hear, nor his arm shortened that it cannot save. He has an ear now into which the voice of prayer enters, and an arm in which the energies of omnipotence slumber; "he is not far from any one of us;" he can be moved; and if he but speak the word, your soul shall spring to his embrace as with the joy of new-born life. This effected, and you shall know where true happiness is to be found; this done, and even what is needful to your best welfare here, shall be added, without being permitted to abate your ardor after a better inheritance; this done, and your losses and afflictions shall be your friends and helpers—workmen employed to take down decaying temples, that they may rear others in their place, of greater durability and glory. You shall have new sources of strength in temptation, new sources of profit in gain, new sources of consolation in trouble, new sources of provision in want, and new sources of life in death. You shall discover, that what is called death is but the shedding of imperfection, the dying of all that is mortal, that nothing but life, free, unincumbered, indestructible life, may remain. And when you shall put off "this mortal," you shall be delivered from the deceit and strife of tongues, the noise and chances of contention, the misconstruction and turbulence of a disordered world, and enter upon a fulness which comprehends GOD and all that he can do—a blessedness, boundless, intelligent, and undefiled—the promise of the life that is, and of that which is to come,

"The bridal of the earth and sky,"

realized here with reciprocal advantage, and issued in the production of a *full* immortality.

## FEMALE HEROISM AND MAGNANIMITY.

WE are assured that the following extraordinary narrative is strictly accurate in all its details:

The acceptance of a most splendid villa, furnished with costly comfort, presented to an English widow lady, by a French nobleman of high distinction, in gratitude for the preservation of his child by that lady during the revolution in Paris, in 1830, has been most firmly and positively refused. Since those memorable days, every attempt had failed to discover the preserver of the child; and the only knowledge gained was, that an English widow lady, pale, exhausted, her dress much torn, and nearly drenched with blood, had, from amidst a heavy discharge of cannon, silently entered the nobleman's apartment, and, tenderly placing her little charge upon the sofa, bowed, and retired too swiftly to be traced.

A trivial circumstance a few weeks since led to the discovery of the lady's name and residence. Upon reading the document which put her in possession of the noble gift, she remained for a few moments silent and thoughtful; then, turning to the legal gentlemen sent by the nobleman to witness her signature of acceptance, she addressed them in these beautiful words:—Tell the father of the child I protected in the hour of peril, I return his offering with grateful feelings—thanks are not due to me, let *them* be given to that Being who, in the moment of danger, allowed me strength of mind to encounter the bloody scene. My reward claims no other notice than the inward consciousness I feel of having only performed a Christian duty; and tell him, the motto I rest upon to guide my actions, is to endeavor to do toward others, as I would have wished them to do toward me under similar circumstances."

A magnificent painting is in preparation, representing the awful period of the child's rescue, from an accurate sketch drawn by the officer who rode the charger stopped by her heroic courage, and who obtained an interview a few days since to entreat her permission for its execution, which has been granted, provided her name remain undivulged during her life-time. And an eminent artist is now employed in taking her likeness.

The painting represents the lady in her widow's dress, on one knee, extricating, with her left hand, a lovely child from the dead body of its nurse, who had fallen a victim to the discharge of a musket. Her right hand firmly grasps the bridle, and arrests in its progress a powerful charger, whose forefeet trample on her dress. The mounted officer, impatient to proceed, appears withdrawing his sword from the wound he had inflicted on her arm, and from which the blood flows copiously. Near her stands a furious looking soldier, displaying on the point of his bayonet a remnant of the widow's cap, which he has torn, when directing his aim toward the child; and in the background is seen the nobleman's carriage broken by the populace. Underneath are inscribed the simple but effective words she addressed to the officer at the moment of receiving the wound:—'*Soldier!—if you are a father, spare my arm to support this child.*'

During the officer's interview with the lady, he expressed a hope that she had not suffered much pain from the wound his sword had given; when she partly uncovered her arm, and assured him that the scar she wore, only reminded her of his humanity, and that she felt happy in the opportunity afforded her of thanking him for preventing the destructive weapon from inflicting severer injury. It is the intention of the nobleman to visit England with his child early in the spring, and to conduct the widow to his residence, where he intends to welcome the preserver of his child with princely splendor, and where the benevolence of this noble-minded woman will be prized.—*Court Journal.*

## MR. WOLFF, THE MISSIONARY.

"I now proceed to give you my opinion of Mr. Wolff, who is considered a prophet by one party, a madman by the other. He is neither. Mr. Wolff is undoubtedly an enthusiast. In person he is middle sized, of plain, but not unpleasing features; and he wears bushy whiskers, uncombed locks, and has a peculiar frown. He is, however, of a mild and pleasing disposition, with a smile of good-nature continually overshadowing his countenance. His temper is that of unmixed good-nature; he listens complacently to all who choose to address him. He is an entertaining table companion, loves good cheer, abounds with solid imformation, can give and take a harmless joke, and in the oddities of his ways affords a lasting source of amusement. Although the master of fourteen languages, and extremely well versed in Scripture lore, he has no original genius, and but little taste for the arts and sciences. In fact, he looks upon worldly acquirements as derogatory to the Christian religion. He however betrays a partiality for the poetry of his countrymen, appreciates the beauties of Milton, gives a qualified praise to Shakspeare, and quotes largely from French and Italian poets, having a very retentive memory. With regard to sect, Mr. Wolff, strictly speaking, belongs to none, although he has an evident bias to the Church of England. He loves high Churchmen, and advocates the divine right of Kings: he is likewise zealous on behalf of missionaries. Initiated into Christianity by Catholic doctors, he retains some of the old leaven in his composition, and is far from being in a state of open hostility with the Romish religion. He is incapable of conducting a religious controversy, being of a nervous temperament, and infallibie in his own opinion; an egotist in Scriptural knowledge, his arguments are too rambling and desultory to be convincing—he would rather bear down his adversary by his learning than by the light of reason; and he has no other idea of the interpretation of Scripture than his own, and therefore condemns without qualification. He has a firm conviction of the truth of Mr. Irving's mission, and in his gift of tongues. Mr. Wolff is fond of drawing a parallel between himself and St. Paul. In principles he professes to be a rigid Tory, and condemns without reserve all those opposed to him. In his preaching he draws the attention of the audience to him, and I have at times felt the simplicity of his appeal. I know he feels what he says, and his sincerity and learning amply compensate for his want of eloquence; he combines the learning of a rabbi with the simplicity of a child, and with all his eccentricities I believe him to be a good father and a good Christian: next to his GOD he loves his wife and child.—*N. Y. Observer.*

*Mercy better than sacrifice.*—Benevolence or charity was never carried higher than by some of the first Christian Bishops. The Bishop of Nola having nothing left to purchase captives, actually *pawned himself;* and by this stretch of heroism restored to a poor widow of mean rank her only son.

When the Romans had ravaged the province of Azazene, and 7000 Persians were brought prisoners to Armida, where they suffered extremely, Acases, the bishop of that city, observed, that as GOD has said, "I love mercy better than sacrifice," he would certainly be better pleased with the relief of his suffering creatures than with being served with gold and silver in their churches. The clergy were of the same opinion. The consecrated vessels were sold, and with the proceeds the 7000 Persians were not only maintained during the war, but sent home at its conclusion with money in their pockets. Varenes, the Persian monarch, was so charmed with this humane action, that he invited the Bishop to his capital, where he received him with the utmost reverence, and for his sake conferred many favors on the Christians.

Ethelwood, Bishop of Winchester in the time of king Edgar, sold the sacred gold and silver vessels belonging to the church, to relieve the poor people during a famine, saying, "That there was no reason that the senseless temples of GOD should abound in riches, while his living temples were perishing with hunger."

BISHOP MEAD'S FAMILY PRAYER.

JUST received, FAMILY PRAYERS, collected from the sacred Scriptures, the Book of Common Prayer, and the Works of Bishop Wilson. By the Right Rev. William Mead, D. D., Assistant Bishop of Virginia. For sale at the Press, 46 Lumber-street.

THE USE OF HOLY GARMENTS.

JUST published, and for sale at the Depository of the General Protestant Episcopal Sunday School Union, 46 Lumber-street, "*The Use of the Holy Garments*," in a sermon preached by Rev. Francis H. Cuming, the last Sunday in Advent in 1832.

B. CURTIS BROWN, *Print.*